

# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXIV

MILWAUKEE, WISCONSIN, APRIL 10, 1926

No. 23

## Our Provincial System

EDITORIAL

## Rites and Ceremonies

BY THE REV. C. P. A. BURNETT

## Ministering to Students

A Special Vocation

BY THE REV. PAUL MICOU





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WE CANNOT JUDGE Christ by His followers unless we know this about each one: What is he in his innermost soul: what was he when he accepted Christ consciously; and what would he have been if he had never been influenced by Christ.

—Rev. George E. Wharton.

Too OFTEN, in the past, theological discussions have been a matching of wits. Mind has met mind in intellectual debate. Now, heart may meet heart in penitent effort toward mutual understanding.—BISHOP FISKE, in *St. Andrew's Cross*.



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## EDITORIALS & COMMENTS

### Our Provincial System

A WIDESPREAD feeling exists that the provinces are not making good." Men accustomed to attend provincial synods year after year find a sameness in their sessions and a lack of motive that discourages them. To give two days with, in many instances, a night of travel before and another after, and sometimes more, to pay one's own travelling and hotel expenses, cannot be justified unless the work to be accomplished thereby is really considerable. To trace anything of great value to these meetings is not easy. It is not strange that many question whether they are worth while at all.

THE LIVING CHURCH was one of the earliest and most consistent advocates of the provincial system. In days when many were suspicious of it, THE LIVING CHURCH urged it. It may be useful, therefore, to go back to the days in which the system was being urged upon the Church. What did the proponents of the system wish to accomplish? And has the system accomplished it?

TWENTY-FIVE years ago the control of the missionary work of the Church was highly centralized. In theory, every baptized person then, as now, was a member of our missionary society. In practice the missionary society was a thing apart from the Church, in which only a relative few were interested. Missionary sessions of General Convention were occasions for deputies generally to take a day off. They felt no particular responsibility for the work of the missionary society, and too many of them were not interested in it.

The board of managers of the society consisted of enthusiasts, nearly all of them from the Atlantic seaboard. In 1900, out of 45 members, 38 were from dioceses within the present first, second, and third provinces. Only one member even nominally came from west of the Mississippi river (Bishop Worthington, of Nebraska), and he was living a retired life in New York and Massachusetts.

To nearly all of these gentlemen, individually and collectively, the West was an unknown world, and one that did not enlist their interest.

That the newer parts of our own country, rapidly filling with settlers, were being shamefully neglected—particularly within the weak and struggling dioceses that were scarcely able to afford a decent living to

their own bishops—and that the prior obligation of the American Church ought to be focused upon our own people, was the earnest conviction of Churchmen west of the Alleghenies. The apathy of the Church in the Nineteenth Century had permitted the spiritual development of the Middle West to be fostered almost wholly by the Protestant sects and by vast streams of immigration from Roman Catholic Europe. American Churchmanship held up its head only in cities and in places large enough to permit such settlers as were Churchmen to organize parishes for themselves. Thus organized, thus neglected, those early parishes were largely self centered parishes and self sufficient. A grant of a few hundred dollars annually might, indeed, be given them from the missionary society if rector or bishop asked for it; but for any interest in their welfare, on the part of the Church in the older sections of the East, they knew they were wholly outclassed by those heathen of Africa and Asia who, in their blindness, were (allegorically) bowing down to wood and stone. The Church was not interested in those American heathen whose idols took the form of golden eagles and silver dollars. No hymnist portrayed their unhappy condition, no evangelical fervor demanded their conversion.

By the early Twentieth Century, the Middle West particularly, and the farther West less emphatically (because much more nurture had been given to the latter) were almost in revolt. Wholly misunderstood by the Church in eastern centers, the West demanded that that centralization of missionary work which shut them out from any large share in its management and gave them little encouragement in their work be broken up. And the means whereby this was to be accomplished was the provincial system.

There were two principal functions which the provincial system was intended to fulfil. One was to interpret the provinces to the national Church. The other was to interpret the national Church to the provinces.

To what extent has either of these desired ends been accomplished?

The first of these, to a really considerably extent. By means of provincial representation chosen by the several synods, each province is bound to have at least one member of the National Council; and a better perspective in the choice of the members elected by General Convention has made the National Council



a really representative body. Those Atlantic dioceses that had four-fifths of the membership of the Board of Managers in 1900 have about one half the strength of the National Council today; and no one province has less than two members.

The second function is scarcely carried out at all. The provinces are not adequately used for the interpretation of the work of the national Church to the provinces. And the synods are subject to two serious limitations: There is not enough actual, weighty business to lay before them; and there is always a temptation to assign additional functions to them, not because the work of the national Church would be bettered thereby, but in order to keep the synods busy and amused. Of course, if business must be manufactured for them, regardless of the needs of the Church, the system is a failure. Some feel that it is. We do not; and we maintain that the only thing needed to make the provincial system an almost essential factor in the work of the Church is to carry out much more adequately the two-fold function which it was intended to fulfill.

How can this be done? Let us picture to ourselves a provincial synod.

FIRST, the synod is bound to interpret the province to the national Church. To some extent this is already done by the election of the provincial member of the National Council—which scarcely requires five minutes of time, as a rule, in any synod. But should it not go beyond that? We earnestly believe that it should.

Let us take the matter of the appropriations by the National Council for work in continental United States. Is there any coördination between the appropriations for like purposes under like circumstances in different parts of the domestic field? Conspicuously there is not; and there is no likelihood that there will be, unless the coördination is effected in the field itself. Inequalities can be discovered and pointed out there; they cannot adequately be treated in a national body, sitting for very brief sessions, where the mass of work to be accomplished is so bewildering that details cannot even be touched.

Roughly speaking, our general home missionary perspective today is that missionary districts are financed by the national Church, being expected to do very little for their own work, while dioceses are financed by the themselves, supplemented, in places, by small grants from the Church's national treasury, and are expected, also to give largely to the latter. But there is no hard and fast line between missionary needs or missionary capacity for giving between dioceses and districts. The result is a great discrepancy between what the Church is doing in the districts and what in dioceses of like condition; for the weaker dioceses, by their own efforts, supplemented by the grants which they receive from the general treasury, cannot nearly finance their work to the extent that similar work in neighboring missionary districts is financed by the general treasury alone. The inequalities of this system will be best shown by comparing what is spent from all sources (other than what is raised locally by parishes for their own support) in dioceses west of the Mississippi, with expenditures by the National Council alone within contiguous missionary districts:

In Arkansas (diocese) \$22,671, as compared with Oklahoma (miss. dis. adjoining) \$52,700.

In Colorado (diocese) \$32,979, as compared with Wyoming (miss. dis.) \$100,832 and Utah (miss. dis.) \$55,150.

In Dallas (diocese) \$13,833 as compared with New Mexico (miss. dis.) \$29,100, Arizona (miss. dis.) \$49,500, and North Texas (miss. dis.) \$17,900.

In Minnesota (diocese) \$52,047, as compared with South Dakota (miss. dis.) \$101,960.

In Montana (diocese) \$17,651, as compared with Idaho (miss. dis.) \$61,900.

In Nebraska (diocese) \$17,705, as compared with Western Nebraska (miss. dis.) \$36,150.

In Olympia (diocese) \$20,866, as compared with Spokane (miss. dis.) \$38,320, and Eastern Oregon (miss. dis.) \$24,560.

On the other hand expenditures in Kansas (diocese) \$30,612, and in Salina (miss. dis.) \$30,250, are almost exactly identical.

MOREOVER in all but two of these dioceses, their own contributions to the national treasury are considerably greater than the sums received from it; so that to a very considerable extent, they seem to be crippling their own work in order to enable the national treasury to maintain work on a very much greater scale in the missionary districts adjoining.

Are there reasons for these inequalities? We do not know. But neither, we are confident, does the National Council—simply because of the physical impossibility of delving deeply enough in comparative local conditions and needs in the short time that is at their disposal. And it will scarcely be maintained that the technical distinction between a diocese and a missionary district alone justifies this great inequality.

Now the province could be a vital factor in adjusting such a problem as this. If the inequalities are based on actual needs, these missionary districts should be able to justify their greater appropriations before the synods of their own province. Let all schedules of appropriations for continental United States be distributed among the provinces, so that each provincial synod may carefully study the appropriations for work within its borders and make its careful recommendations to the Department of missions. We feel that such recommendations of the provinces should be *almost* mandatory upon the Department of Missions; so nearly mandatory that only very weighty reasons should permit the recommendations to be disregarded, and that only after very careful study. That is to say, the presumption should be maintained that the recommendations of the province would prevail in making appropriations. There must, obviously, be reserved to the National Council the final determination of appropriations; there cannot be a division of ultimate responsibility; but to fail to utilize the close-up opportunity for criticism and recommendation that the provinces can give, not only robs these latter of an opportunity to assist materially in developing the lines on which home missionary work should be carried on, but robs the National Council of the best sort of assistance in mapping out its work.

HOW shall the national work of the Church be interpreted to or through the provinces?

This—one of the chief purposes for which the provinces were created—is scarcely attempted under present conditions. To give half hearted attention to brief addresses from one or more representatives of the National Council is not worth even the very short time commonly accorded them.

But suppose a systematic attempt were to be made really to introduce the provinces to the real problems of missions. Suppose that a whole day were devoted to a single foreign field, under the leadership of the best qualified man in the American Church to present it.

Suppose in one year the subject was China.

How many Churchmen know that in the schedule of appropriations for our work in China there are 793 separate items, involving a total of nearly \$600,000? In order really to appreciate what we are doing in China, and the problems that our workers in that land most solve, it would be necessary, first, that a background should be presented, illustrating the political, social, and religious phase of the general problem,



and then a detailed statement, almost item by item in the table of appropriations, telling what we are doing, place by place, and why, and, in general, expounding our work. Devote thirty minutes to China and one learns nothing. Devote a whole day, and we prophesy that the members of any synod would become wildly enthusiastic. Better than that, they would obtain such a grasp of the situation as would make them really intelligent co-laborers with the force in the field. There would be such enthusiasm aroused that the attitude of the province to foreign missions in general and China in particular would be thoroughly revolutionized. Be it noted that a session of five hours would be sufficient only to dispose of two and a half items of the schedule per minute! Is that two much time to devote to the subject?

A provincial synod that would spend one day on the appropriations made or asked for work within its own limits, and one day in such an intensive study of a single phase of our general work, would be so interesting, and, so valuable withal, that all doubts concerning the value of the system would be put at rest. On the one hand the province would be an invaluable factor in advising the National Council with respect to work within its borders and the difficult question of relative values in appropriations. On the other hand, it would be a material factor in educating the leadership in the Church to understand and appreciate the work of the Church. It would fill a place that is not filled today.

And China is only an illustration of the possibilities of such study. In successive years following there might be: Alaska; Japan; Religious Education at home; Liberia; work among special races or classes in America; Latin America; Social Service work of the Church; and then it would be time to begin at China again.

We present this twofold program as our suggestion for making the provincial synods profitable and useful. It is wholly in line with the purpose for which the provinces were formed. They neither duplicate the work of any other agency, nor involve a third series of elaborate canons, nor add to administrative costs.

The system could be begun without a line of new legislation, but it would be desirable to amend the canons so as to provide the detail of submitting a proposed schedule of appropriations by the National Council to the provinces, and receiving it from them, as a material factor in the compilation of a budget; not mandatory upon the Council but of such weight as to demand acceptance unless there were grave cause for its rejection.

Incidentally some few additional duties might usefully be transferred to the provinces, such as confirmation of episcopal elections, which a small group of near-by dioceses could do more effectively than the whole body of dioceses; but it should be understood that such additional duties should be only incidental to the primary purposes of the provinces, and only to be added if they would really add to the efficient and harmonious progress of the Church's work.

FROM time to time we hear of celebrations of Holy Communion in which some form of so-called grape juice is used in place of wine.

It may not be amiss to recall that the Church has always required actual grape wine for sacramental use.

No doubt it is true that the juice of freshly pressed grapes, consumed before fermentation has become noticeable, would be a valid use; but the practical impossibility of obtaining such material excludes it from

serious consideration. Any commercially prepared grape juice necessarily contains foreign matter calculated to stop the natural process of fermentation, and that automatically makes a product that is not wine, and that no priest is justified in using for sacramental purposes.

It is not necessary to attempt to prove that the Sacrament administered with something that is not wine cannot be made the means of conveying sacramental grace. The point is rather that the Church is bound to use as the matter of the Sacrament exactly what our Lord commanded, and nothing else. One does not speculate upon what happens when something else is used, particularly when the helpless communicant receives in good faith. The Church simply insists that the matter used be that which our Lord commanded, and has always held that a substitute is strictly forbidden. For the loyal son of the Church, that is enough.

It is difficult for one to understand how any individual priest could justify to himself a variation from the explicit requirement of Jesus Christ Himself, interpreted unanimously by the Church through the ages.

## ANSWERS TO CORRESPONDENTS

A. M. H.—For a burial the vestments should be black for an adult or white for a little child.

J. G.—(1) In reading such a passage as Eph. 4:9 the contrasted verbs should be emphasized in the contrasting syllables.—(2) The fair linen cloth should be properly covered if it should remain in place during the daily offices.

A. M. F.—(1) The duties of a "Churchman in good standing" can scarcely be stated in a few lines. Ecclesiastical duties are stated in a little booklet, *The Church's Rules*, and in one by Bishop Mott Williams entitled *The Discipline of the Episcopal Church*. These are published in the series of Church Booklets by Morehouse Publishing Co., at two and three cents respectively.—(2) The standard work on American Church law is *Church Law*, by the late Rev. E. A. White, which is out of print but may sometimes be found second hand.

TEACHER—The ceremonial foot washing of the early Church grew out of the familiar incidents of the Gospel, and took different forms in different lands. It is obsolete in the Anglican Communion except that the British sovereign performs such a rite annually on Maundy Thursday.

## ACKNOWLEDGMENTS

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## THANKSGIVING

### Psalm 147

O praise the Lord, His praises sing,  
All ye upon earth's sod;  
It is a good and pleasant thing  
To give thanks unto God.

He healeth hearts that are not well  
And maketh them rejoice;  
Praise ye the Lord, O Israel,  
With tuneful harp and voice.

Who covereth with clouds the sky  
And sendeth rain below;  
Upon the mountains, far and nigh,  
He causeth grass to grow.

O praise Jehovah, great and grand,  
With music stringed and sweet;  
He maketh peace throughout thy land  
And filleth thee with wheat.

CHARLES NEVERS HOLMES.



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## JESUS CHRIST: THE RESURRECTION

*April 11: The First Sunday after Easter*

### CHRIST THE FIRSTFRUITS

READ I Corinthians 15:12-26.

NOTICE that the profound argument of St. Paul for man's resurrection from death is based upon the solidarity of Christ's human nature and ours. Christ was truly human, and it was the human Christ that rose from the dead. His human life is, therefore, predictive of what lies within the possibility of all human nature. He is the pledge and guarantee of an experience that may be ours. We wholly lose the point when we suppose Christ's Resurrection took place because He was divine. In the first place the divine in Christ did not die. The divine is not capable of death. In the second place, if the Resurrection took place in virtue of that which was exceptional about Him, His rising affords no evidence as to what is possible for man generally. The Resurrection of Jesus Christ must be approached from the same standpoint from which we approach the whole of the Incarnation. He entered really into all the conditions of human living. Men die, and He died that He might share their whole experience; He rose again, and His Resurrection still takes place in that sphere where He is one with His brethren.

*April 12*

### THE ULTIMATE TRIUMPH

READ I Corinthians 15:27-34.

ST. PAUL is here appealing to that conviction which we all share, that immortality is bound up with our assurance of God's triumph. We can never be assured that God's truth and righteousness will be supreme unless He vindicates them in our experience. If death is the end for us, then, hope though we may that in the end He will subdue the forces of sin, decay and death, He has not done so for us. So far as our lives are concerned, and these lives are of all importance to us, the battle between life and death, God and evil is still on, and it appears that death and evil are victors. It is not enough to say that somewhere beyond these lives in which the struggle has been valiantly carried on against evil, and in obedience to a high faith, God is conqueror, and goodness victorious. God must be supreme in all His universe, and that means in the hearts and minds of men who acknowledge that God has won.

*April 13*

### THE RESURRECTION BODY

READ I Corinthians 15:34-58.

TWO conceptions of the future life held the ground in the ancient world. One may be called the Hebrew, the other the Greek. The Hebrew asserted the resurrection of the physical body, the Greek the immortality of the discarnate soul alone. St. Paul offered a third conception, which avoided the materialism of the first, and the negations of the other. The soul after death, he says, is clothed again. The body is of a spiritual character which he does not attempt to define. The underlying thought is that it is the fit and effective expression of a soul new-born, adapted to the life and work of the soul under new and higher conditions of living. Our experience here familiarizes us with the fact that the external body is nicely fashioned to the character and quality of the soul it shelters, and that it grows in subtlety of form and power of action as the soul enlarges.

*April 14*

### THE RESURRECTION LIFE

READ St. Mark 12:18-27.

IT is well to notice the restraint of Jesus in His handling of questions relative to the life beyond. In this restraint He stood in contrast to the curious of His day and those who

must pry into the secrets of heaven. Jesus laid down two truths, the future life is, and it is spiritual in character. With those affirmations He left the matter, and turned men to the thought of preparation for the new life. His reticence is what we should expect. A new order of living can never be grasped in anticipation; to be known it must be experienced. Life always precedes knowledge of it. The child has the hope of his coming manhood, but it is essential to the reality of his childhood that the conditions of maturity are hidden from him.

*April 15*

### CONTINUED SERVICE

READ St. Luke 19:12-27.

THERE is an intimation of the nature of the future life in the parable of the pounds which comes as a relief to those who shrink from the language of the eternal repose of heaven. There is a common fear in the minds of the active and adventurous that heaven will have nothing to offer of activity and service such as they have loved here, and through which they have found their joy in this life. "Good servant, because thou hast been faithful in a very little, have thou authority over ten cities." Here is developed capacity, faithfully exercised, put again to use; here is responsibility enlarged. Here are talents employed upon greater tasks. The language of the parable is, of course, metaphor. The ten cities are spiritual tasks, the nature of which we cannot grasp. We may be sure they are real, and that they call for energies like those which have made this life worth living. The parable suggests that it is the very powers, which we have used, which we have developed, and which have become peculiarly our own, which will be taken up into the higher activity of heaven.

*April 16*

### PERSONAL IDENTITY

READ St. Luke 24:36-48.

THE question is so often asked, Shall we know our loved ones in the life beyond? Do we carry through the vale of death our personal identity, so that we can know and be known? Are we not to be merged into the sea of being where the distinctions of Me and You cease to exist? Remember that Jesus was recognized by His disciples. It was Jesus whom they saw, different, and yet the Jesus they had known and loved. There is a profound significance in that repeated phrase of our Lord's, "It is I." Jesus' Resurrection is, as we have seen typical and predictive, in this matter of the continuance of self-hood, as in its other aspects. What Jesus teaches, our common instinct supports. The personal life which has been achieved at such effort cannot be valueless, or the whole fabric of social relationships which is brought into being by persons, without lasting meaning. Against the obliteration of the limits of the individual self are ranged the strong and natural instincts of self-preservation, the primacy of love, and the sense of personal value and obligation.

*April 17*

### IN CHRIST

READ St. John 17:1-26.

ANOTHER valuable aspect of Christ's Resurrection appears when we contemplate Christ from the manward side: not only do we see in Him the individual man meeting human conditions in a human way, but we see in Him the head of the race. He has from without brought into the race what the race did not before possess, and this possession, incorporated into His life, becomes, by His generosity, the possession of all humanity. To use His own figure, the leaven is put into the meal,—ultimately the whole will be leavened. The power which raised Him from the dead will also raise us. The dominion of death is forever broken."—Bishop Slattery.



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

**B**BROWN GREET'S CROOKS" is the headline of a paragraph in a New York paper, which goes on to explain that the deposed Bishop has addressed "an encyclical letter to the synod of the Old Catholic Church at 21 Bank Street." If the leaders of this particular religious body continue to use without warrant that designation Old Catholic for themselves, I shall count it a well-deserved form of address on the ex-Bishop's part.

A NORTH DAKOTA correspondent with a distinguished name sends this cutting from a news sheet published by the University of Chicago. He queries, "What would John Knox think of the performance staged within the walls of the kirk by one of his ecclesiastical descendants? See to what extremes of sanctified vaudevillianism Non-conformity can go."

On the contrary, I think this rather mild, in comparison with some "Sunday evening attractions," I have read of.

## "HERE IS CHURCH SERVICE—ATTRACTIVE, UNIQUE, AND PRACTICAL"

"That the Sunday evening Church service may be made sufficiently vital and interesting to assure a large and cooperative congregation is the belief of Mr. Sears F. Riepma, minister of the First Presbyterian Church, Independence, Missouri.

"One attractive service, a dramatized 'Book Night,' was recently presented. The appeal that it had for the audience may easily be imagined from Mr. Riepma's vivid description:

"Pulpit transformed into a living-room, comfortable and cozy without being fussy and extravagant. Floor lamps of modest design. Table lamps. Bookcases with open shelves as though built in. Rocking chairs, footstools, etc. My boy in a chair reading, little children on the floor with picture books. My chair near a good lamp. Books everywhere on stands, bookcases, tables, all about the pulpit instead of decorations. I prefer to keep the covers on the books that serve in the latter capacity. They have been carefully picked because they will have a part in the service.

"Organ prelude opens service. Choir comes in quietly, organ swings into chorus of Day Is Dying in the West. At the end lights are dimmed and floor lamps on pulpit go on producing a soft light, with choir seated, almost invisible. At the end of chorus, organ begins first stanza, choir singing softly; at chorus organ drops out and choir continues through. Chimes pick up the chorus once more while choir is silent.

"In the meantime we have quietly slipped in and are seated on platform, living-room, reading. After a short silence, boy says, 'Isn't that a nice song?' I answer something. Perhaps one of the children on the floor interrupts with 'I like the other too.' It develops that she means Sun of My Soul. Organ plays it and we may hum it. Then I talk about the wonderful day it has been, wondering if all have had such a good day. There is a possibility that some have not. So we sing softly, choir helping, if Some Poor Wandering Soul of Thine.

"After that it is easy to have one of the children ask to have a story read. That is the Scripture lesson. After that I may produce a package of books, which is opened, much to the interest of the children and everybody else in the audience. Just books. The boy may remark, 'My goodness, what a lot of books there are.' Selection is introduced—not all books are good to read. 'Do you know something about all these books, papa?' And so the book talk is on. I illustrate the talk by the books that are there, taking them in my hands as I need them. I may wind up the talk by a little instruction on 'How to read the Bible,' or, by way of variation, wondering what books we would buy if we had five or ten dollars."

I PRINTED here the other day a little copy of verses by the rector of St. Luke's, Evanston, on the duties of worshippers. Now from Yonkers comes an amended copy, printed in *St. Andrew's Bulletin*, some of the changes being of a certain interest. Instead of

"Thou shalt not make Communion late;  
Go fasting, half-past seven to eight.

Thou shalt when sacring bell doth ring  
Lift up thy heart, adore thy King."

one reads,

"Thou shalt love the Communion date,  
Go gladly at the hour of eight.

"Thou shalt with heart and mind uplift  
Thy spirit with its own good gift."

The changes were made, I suppose, for the present distress.

I LIKE this poem by William E. Enman, of Charlottetown,

P. E. I. It goes well with a sermon on As Dear Children I heard the other Sunday.

## "THE BOY OF NAZARETH"

"O holy Boy of Nazareth,  
Of all-surpassing grace,  
Fain would we see Thy beauteous form  
And gaze on Thy sweet face;  
How perfect was Thy boyhood,  
How lovely was Thy youth,  
As silently there shone in Thee  
All purity and truth.

"O gentle Boy of Nazareth,  
We gladly would behold  
The cottage where Thy Mother-Maid  
And Joseph lived of old;  
How happy they who daily  
Beheld Thy loveliness,  
Who saw Thee smile, and play, and toll,  
And in all virtue press.

"O blessed Boy of Nazareth,  
Though now we cannot see  
Thy face within that lowly town  
Of ancient Galilee;  
Yet soon we hope to meet Thee  
All beautiful above,  
Robed in the light of kingly might,  
The Lord of life and love.

"O gracious Boy of Nazareth,  
Dwell in our hearts, we pray,  
Teach us to love Thee more and more  
And Thy blest will obey;  
While walking in Thy footsteps  
May we become like Thee,  
And sing Thy praise throughout our days  
And in eternity."

THIS POEM, by Barbara Young, appears in a recent New York Times and is worthy of republication.

## "I THINK HE WAS A BLITHESOME BOY"

"I think He was a blithesome boy,  
I think His words were clear and free,  
I think He was as straight and brown  
As some young tree.

"I think His laugh ran down the wind.  
I think He tossed His troubled hair  
And flung a snatch of simple song  
Upon the air.

"I think He lingered on the hills  
And learned the magic of the grass;  
And knew the heart of every tree  
That saw Him pass.

"And heard upon the mountain top  
The distant singing in the sun  
From cedar branches blowing green  
On Lebanon.

"I think He came to Mary's door  
With eager homeward-running feet,  
And to His hungry human mouth  
Her bread was sweet.

"Yet He Himself was bread and wine,  
And olive branch, and cedar tree,  
And grass, and star, and shining depths  
Of Galilee.

"Oh, He was laughter and delight,  
And He was pain, and tears, and death,  
And every suffering and joy  
Of Nazareth.

"He was all silence, and all song;  
He was a cross; a diadem;  
The Man of Sorrows; and the lovely Babe  
Of Bethlehem."

SOMEONE sends a clipping from the Dansville Advertiser of fifty years ago, with this curious announcement:

"The daily prayer meetings being held in Whiteman's hall are largely attended. One of the rules adopted is that no one shall speak or pray more than three minutes."

Would that be necessary nowadays?

O CHILD, hast thou fallen? Arise and go with child-like trust to thy Father.—Tauler.



## A PROTEST

AGAINST RATIFICATION BY THE SENATE OF THE LAUSANNE  
TREATY, NEGOTIATED BETWEEN THE UNITED STATES  
AND TURKEY, AT LAUSANNE, ON AUGUST 6, 1923.\*

WE believe the Christian sentiment of America is opposed to the ratification of the Lausanne Treaty, in its present form.

As Americans we should be as solicitous for the performance of our moral duty as for the protection of our material rights.

We are asked to resume friendly relations with an avowedly unrepentant and anti-Christian government, which destroyed a million inoffensive Christian men, women, and children, expelled from their ancestral homes over a million and a half, and is now holding in slavery in Turkish harems tens of thousands of Christian women and children.

We cannot forget that over a million Armenian refugees and exiles are now a people without a country—while their own homeland lies deserted under Turkish domination; that thousands of Armenians fell in the field of battle in defense of our common cause, and that President Wilson and President Harding made solemn pledges to Armenia.

WE feel that failure on our part to fulfill our moral obligation to Armenia, to the extent of our opportunity, would be equivalent to a condonation of Turkish crimes and to a ratification of methods and acts which are abhorrent to all who love righteousness and justice.

WILLIAM T. MANNING, *Bishop of New York. Office: Synod House, Amsterdam Avenue and 110th Street, New York City.*

CHARLES M. BECKWITH, *Bishop of Alabama.*

WILLIAM G. McDOWELL, *Bishop Coadjutor of Alabama.*

RICHARD HENRY NELSON, *Bishop of Albany.*

GEORGE ASHTON OLDHAM, *Bishop Coadjutor of Albany.*

WALTER MITCHELL, *Missionary Bishop of Arizona.*

JAMES R. WINCHESTER, *Bishop of Arkansas.*

EDWIN W. SAPHORE, *Suffragan Bishop of Arkansas.*

EDWARD T. DEMBY, *Suffragan Bishop of Arkansas.*

HENRY J. MIKELL, *Bishop of Atlanta.*

EHELBERT TALBOT, *Bishop of Bethlehem.*

FRANK W. STERRETT, *Bishop Coadjutor of Bethlehem.*

EDWARD L. PARSONS, *Bishop of California.*

SHELDON M. GRISWOLD, *Suffragan Bishop of Chicago.*

IRVING PEAKE JOHNSON, *Bishop of Colorado.*

FREDERICK INGLE, *Bishop Coadjutor of Colorado.*

CHAUNCEY B. BREWSTER, *Bishop of Connecticut.*

EDWARD C. ACHESON, *Suffragan Bishop of Connecticut.*

HARRY T. MOORE, *Bishop of Dallas.*

PHILIP COOK, *Bishop of Delaware.*

THOMAS C. DARST, *Bishop of East Carolina.*

WILLIAM PROCTER REMINGTON, *Missionary Bishop of Eastern Oregon.*

GEORGE W. DAVENPORT, *Bishop of Easton.*

JOHN C. WARD, *Bishop of Erie.*

FRANK A. JUAN, *Bishop of Florida.*

REGINALD H. WELLER, *Bishop of Fond du Lac.*

FREDERICK F. REESE, *Bishop of Georgia.*

JAMES H. DARLINGTON, *Bishop of Harrisburg.*

MIDDLETON S. BARNWELL, *Bishop of Idaho.*

JOSEPH MARSHALL FRANCIS, *Bishop of Indianapolis.*

THEODORE N. MORRISON, *Bishop of Iowa.*

HARRY S. LONGLEY, *Bishop Coadjutor of Iowa.*

JAMES WISE, *Bishop of Kansas.*

CHARLES E. WOODCOCK, *Bishop of Kentucky.*

LEWIS W. BURTON, *Bishop of Lexington.*

ERNEST M. SPIES, *Bishop of Long Island.*

JOSEPH H. JOHNSON, *Bishop of Los Angeles.*

W. BEITLAND STEVENS, *Bishop Coadjutor of Los Angeles.*

DAVIS SESSOMS, *Bishop of Louisiana.*

BENJAMIN BREWSTER, *Bishop of Maine.*

ROBERT LEROY HARRIS, *Bishop of Marquette.*

CHARLES L. SLATTERY, *Bishop Coadjutor of Massachusetts.*

SAMUEL G. BARCOCK, *Suffragan Bishop of Massachusetts.*

WILLIAM W. WEBB, *Bishop of Milwaukee.*

BENJ. F. B. IVINS, *Bishop Coadjutor of Milwaukee.*

FRANK A. MCELWAIN, *Bishop of Minnesota.*

THEODORE DUBOSE BRATTON, *Bishop of Mississippi.*

WILLIAM M. GREEN, *Bishop Coadjutor of Mississippi.*

WILLIAM F. FABER, *Bishop of Montana.*

HEBERT H. H. FOX, *Suffragan Bishop of Montana.*

ERNEST V. SHAYLER, *Bishop of Nebraska.*

ARTHUR W. MOULTON, *Missionary Bishop (in charge) of Nevada.*

EDWIN STEVENS LINDB, *Bishop of Newark.*

WILSON R. SREARLY, *Bishop Coadjutor of Newark.*

PAUL MATTHEWS, *Bishop of New Jersey.*

ALBION W. KNIGHT, *Bishop Coadjutor of New Jersey.*

FREDERICK B. HOWDEN, *Bishop of New Mexico.*

ARTHUR S. LORD, *Suffragan Bishop of New York.*

JOSEPH B. CHESHIRE, *Bishop of North Carolina.*

EDWIN A. PENICK, *Bishop Coadjutor of North Carolina.*

HENRY B. DELANEY, *Suffragan Bishop of North Carolina.*

JOHN POYNTEZ TYLER, *Bishop of North Dakota.*

CAMPBELL GRAY, *Bishop of Northern Indiana.*

E. CECIL SEAMAN, *Bishop of North Texas.*

WILLIAM ANDREW LEONARD, *Bishop of Ohio.*

WILLIAM L. ROGERS, *Bishop Coadjutor of Ohio.*

THEODORE P. THURSTON, *Bishop of Oklahoma.*

S. ARTHUR HUSTON, *Bishop of Olympia.*

WALTER T. SUMNER, *Bishop of Oregon.*

THOMAS J. GARLAND, *Bishop of Pennsylvania.*

PHILIP M. RHINELANDER, *Retired Bishop of Pennsylvania.*

ALEXANDER MANN, *Bishop of Pittsburgh.*

EDWARD FAWCETT, *Bishop of Quincy.*

JAMES DE WOLF PERRY, *Bishop of Rhode Island.*

WILLIAM H. MORELAND, *Bishop of Sacramento.*

ROBERT H. MIZE, *Missionary Bishop of Salina.*

WILLIAM A. GUERRY, *Bishop of South Carolina.*

HUGH L. BURLISON, *Bishop of South Dakota.*

WM. BLAIR ROBERTS, *Suffragan Bishop of South Dakota.*

CAMERON MANN, *Bishop of South Florida.*

JOHN DURHAM WING, *Bishop Coadjutor of South Florida.*

BOYD VINCENT, *Bishop of Southern Ohio.*

THEODORE I. REESE, *Bishop Coadjutor of Southern Ohio.*

BEVERLEY D. TUCKER, *Bishop of Southern Virginia.*

ARTHUR C. THOMSON, *Bishop Coadjutor of Southern Virginia.*

ROBERT CARTER JETT, *Bishop of Southwestern Virginia.*

EDWARD M. CROSS, *Bishop of Spokane.*

JOHN C. WHITE, *Bishop of Springfield.*

THOMAS FRANK GAILOR, *Bishop of Tennessee.*

JAMES M. MAXON, *Bishop Coadjutor of Tennessee.*

GEORGE H. KINSOLVING, *Bishop of Texas.*

CLINTON S. QUIN, *Bishop Coadjutor of Texas.*

KIRKMAN G. FINLAY, *Bishop of Upper South Carolina.*

ARTHUR W. MOULTON, *Bishop of Utah.*

ARTHUR C. A. HALL, *Bishop of Vermont.*

SAMUEL B. BOOTH, *Bishop Coadjutor of Vermont.*

WILLIAM CABELL BROWN, *Bishop of Virginia.*

JAMES E. FREEMAN, *Bishop of Washington.*

THOMAS F. DAVIES, *Bishop of Western Massachusetts.*

JOHN N. MCCORMICK, *Bishop of Western Michigan.*

SIDNEY C. PARTRIDGE, *Bishop of West Missouri.*

GEORGE A. BECHER, *Bishop of Western Nebraska.*

CHARLES H. BRENT, *Bishop of Western New York.*

DAVID LINCOLN FERRIS, *Bishop Coadjutor of Western New York.*

JUNIOUS M. HORNBER, *Bishop of Western North Carolina.*

WILLIAM T. CAPEPS, *Bishop of West Texas.*

WILLIAM L. GRAVATT, *Bishop of West Virginia.*

ROBERT E. L. STRIDER, *Bishop Coadjutor of West Virginia.*

## WORKING UNDER DIFFICULTIES

Publicity Department, National Council  
New York, April 1, 1926}

SEVEN Buddhist kindergartens, all well housed, and a hospital for contagious diseases set up next door were only part of the difficulties that have been faced by All Saints' Church, Wakamatsu, Japan. "The mission kindergarten was squalid, the women were abominably housed, the catechist had to rent a house at a distance, and the rickety space curtained off for the altar was an insult to God," says *The Church in Japan*. A small fund started by the American priest-in-charge years ago and added to from time to time by the present missionary was eked out to \$4,000, the minimum necessary to provide the modest plan for new quarters, even when the local contractor cut down his profits out of friendly interest.

Now the buildings, church, kindergarten, catechists' quarters, women's quarters, all separate though brought under two roofs forming two sides of a quadrangle, are complete. The mention of so many things, culminating in a grand word like "quadrangle," makes an impressive sentence; but when it is understood that, with building materials costing more than they do in America, the whole thing amounted to less than \$4,000, it will be readily understood that the grandeur is purely rhetorical.

The church, with the kindergarten under it, in a sort of imitation basement, stands as far away from the contagious hospital as the length of the lot will permit; and the kindergarten will now compare favorably, so far as housing is concerned, with any others in the city.

Gifts are much needed, for furnishing church and kindergarten and to provide a fence.

The staff consists of the American and the Japanese priests, both non-resident, a Japanese deacon in residence, and three Japanese women workers, missionary, kindergarten, and caretaker.

The deacon has not only conducted regular services and instructions for the workmen but has spent many hours in workman's garb laboring side by side with them.

## THE PASTOR

Deep down he dwells within Thy Sacred Heart,

Wrapt in the mantle of Thy charity,

Winning the seeds of the Incarnate life

In mystery, in mystery,

To feed Thy dear-bought flock and draw them home,

Safe-folded, unto Thee.

M. E. H.

\*Presented to the Senate, April 1, 1926. The signatures of the 110 subscribing bishops are arranged alphabetically by dioceses.



# Rites and Ceremonies

By the Rev. C. P. A. Burnett

NONE of the various eucharistic rites of the Church can be duly used without, at the same time, the use of some ceremonies. It is a fundamental principle in such matters that the ceremonies should be congruous to the rite with which they are used, and that they serve to illustrate the meaning of the rite.

Some of our clergy seem to think that ecclesiastical ceremonies such as they have not been accustomed to, are undignified, trifling, and foolish. The Bishop, many years ago, of one of the most important of our dioceses, and prominent in affairs of both Church and State, once characterized the well-ordered ceremonies of a *missa cantata* as "childish"; and, in the same connection with personal reference to himself, remarked, "When I became a man, I put away childish things." Such attitude towards conduct of a kind like unto that which, all down the ages, has been approved by the Church in all lands, as proper for persons who serve officially at the Table of the King of kings, is somewhat temerarious. Surely, it is quite worth while to know how to behave oneself in the House of God and, therefore, to do what is to be done, in the way most suitable to the work and its purpose.

We must admit that, to some extent, many, perhaps most, of the clergy of the Anglican Communion have been, and yet are, excusable for their ignorance of much that they might be supposed to know concerning the "Rites and Ceremonies of the Church." Few of them, comparatively, have ever been taught and instructed *how* to administer the sacraments and to celebrate the Holy Eucharist *recte et rite*, according to the rites they are bound to use, and agreeably to the traditional Catholic principles of worship. Nevertheless this difficulty is by no means so great as it was in years long gone by. Much has been done by liturgical writers to supplement the fewness and incompleteness of the rubrical directions that are set forth in the Book of Common Prayer; and it is now quite possible for priests to inform themselves, from works published by the said authors or compilers, so as to enable them to use the existing rites more and more perfectly; and to justify, in their minds and in the minds of their brethren, the entertaining of hopes that further changes for the better may appear in some future revision of our Prayer Book.

Among those of our clergy who seek to improve both rite and ceremonial, there are some who appear to think that agreement with the Latin rite of the Roman Church and its required customs, must make the most perfect service. But practical application of this theory leads one into difficulties. Because the Roman Church provides for, and orders, the celebration of a mass on Holy Saturday, it does not follow that it would be right for the Anglican Communion or any part thereof to act in like manner. The placing of the canticle *Gloria in excelsis* between the Kyries and the Collect of the day, is an error; and is acknowledged as such by so great an authority as Dom Cabrol. We are thankful for the recently made change whereby we are delivered from the liturgical error of interpolating a prayer between the *Sanctus* and the Prayer of Consecration. Why advocate a similar error, to which the Roman Church is committed, but from which we are free?

IT HAS been suggested, recently, that the Collect for Purity should be said by the priest as he stands at the foot of the altar-steps making his immediate preparation, and that he should begin the Mass, when he stands on the footpace at the Epistle side of the altar, by saying the Summary of the Law. The existing rubric is clearly against such disorder. "Standing before the Holy Table," at the beginning of the Mass must mean such proximity to the said Table as is required by the same words in the rubric immediately before the Prayer of Consecration. Surely the Collect for Purity deserves the place it has occupied in our English rite. In any case beginning the Mass by the recitation of the Summary of the Law violates

the principle that the Divine Liturgy or Mass should be begun with prayer. The Summary of the Law is not a prayer.

The suggestion that the celebrant read the Gradual, Tract, and Sequence, shows forgetfulness of the distinction between what belongs to the choir and what belongs to the priest. The ancient sung Mass is the norm. In it the priest did not sing or read the psalm, or whatever was ordered to be sung in the interval between the ending of the Epistle and announcement of the Gospel. The practice of the priest's reading the parts which belong only to the choir, which has grown until it has become the rule in the Roman Church, is a mistake. Certainly priests of the Anglican Communion are under no obligation to do anything of the kind. In the Mozarabic Rite nothing is sung after the Epistle. The fourth Council of Toledo (A.D. 633) strictly forbade the introduction of any chant or lection between the Epistle and the Gospel.

The position of the minister who reads or sings the Epistle does not appear to be a matter of great importance. The plea that the custom of facing eastward belongs only to occasions when the language of the rite is not understood by the people seems to be weighty, yet no proof of its truth is offered. The amboes in St. Clement's Church at Rome and in the Cathedral at Milan, from which the Epistle was read by a sub-deacon who faced towards the altar, and the Gospel by a deacon who faced towards the people, represent very ancient usage. The portions of Holy Scripture which are appointed to be read or sung in the Mass, have a Godward aspect as integral parts of the act of worship which is complete in the whole Mass. So far as being audible to the people is concerned, proper use of the voice serves as efficiently in the position looking eastward as it does in that looking to the west.

It may also be said that, so far as the act alone is considered, the taking of the ablutions and the cleansing of the sacred vessels may be done either immediately after the people have received the Holy Communion, or immediately after the Blessing. But if regard be paid to precedent and to what may be reasonably inferred from our rubric, there can be little or no doubt that for us, the normal place is immediately after the Blessing. Finely printed and cleverly written tracts were published in England several years ago, in which the taking of the ablutions immediately after the communion was strongly commended, and the deferring of the said act until after the Blessing as strongly deprecated. But the plea thus made, was largely based on the erroneous statement that the method commended had always been the custom everywhere in Christendom, save in the Anglican Church during the period since the sixteenth century. As a matter of fact, it is evident "from the earliest Roman Ordines," as Fr. Robinson, S.S.J.E., pointed out in his review of Dr. Fortescue's book on *The Mass*, "that the consumption of the sacred species remaining, and the cleansing of the chalices and patens, must have taken place after the Mass, which ended very abruptly after the communion of the people. In Regino's collection, written in A.D. 915, there is record of an episcopal Article of Inquiry which asks whether, when the Mass was over (*missa expleta*) the presbyter consumed what remained of the Body and Blood of the Lord; and, if he had no deacon or subdeacon, whether he himself, with his own hand, washed and wiped the chalice and paten." Thus it appears that this custom was common in the West up to some time in the tenth century. The Orthodox Churches of the East have never had any other custom. Proof of the accuracy of this statement, at least so far as present day usage is concerned, may be had by reference to a fully rubricated copy of St. Chrysostom's Liturgy, e.g., the edition (English translation) recently edited by the Rev. F. E. Brightman, and published in England; or by inquiry of any Orthodox priest. There can hardly be any reasonable doubt that in this matter, as in many other items, the intention of the Church of England and other parts of the Anglican Communion is to make its custom agree with ancient methods.

In our recently revised Prayer Book the rubric requires



both priest and people to say the Lord's Prayer with its doxology, immediately after the Prayer of Consecration. This done, it seems fitting, where it may be done without offence, that the officiating priest before he goes on to say the prayer of Humble Access should say (privately) the prayer, "Deliver us, we beseech thee," etc., in the course of which he makes the solemn Fraction; and that except in Masses of Requiem, he should say or sing the words, "The Peace of the Lord be always with you," just before he makes the Commixture. At this point, in sung masses, the choir, very properly, might sing the *Agnus Dei*, beginning their song after making response to the Peace, and ending it before the priest kneels to say the prayer of Humble Access. That in our Mass a Post-Communion prayer is expected, is plain from rubrics in the Ordinal and in the form for the consecration of a church-building; and from the prayers there provided. Such prayers are to be said "immediately before the Benediction"; and, after ancient precedent, should be said at the Epistle side of the altar. Our prayer of thanksgiving, "Almighty and everliving God," cannot serve as a Post-Communion because its place is before the *Gloria in excelsis* or Hymn. The priest is free to use as Post-Communion prayers any of the Occasional Prayers or Thanksgivings contained elsewhere in the Prayer Book.

Finally, it should be remembered that "this Blessing," as the rubric calls the whole formula which begins with the words "The Peace of God," should be said (all of it) by the priest facing towards the people.

Historically considered, the *Gloria in excelsis* has not the liturgical importance which many persons suppose belongs to it. The form thereof appears to have been developed gradually, and may have consisted, in very early times, of hardly more than the Scriptural words which record the song sung by the angels at the birth of Christ. The earliest mention of the said Hymn, in any form, in the Eucharistic Rite, is the tradition that Pope Symmachus (498-514) caused it to be inserted in the Roman Mass. From that local use the custom of singing or saying the *Gloria in excelsis* in the Mass gradually spread throughout Western Christendom. In the Bobbis missal, written about the middle of the seventh century, the *Gloria in excelsis* had its place with the thanksgiving after Communion, at the close of the Mass, as it has now in our own Rite.

Originally, the *Gloria in excelsis* was sung or said only at the Vesper or the Matin Office. This has ever been the rule in the East. In no Orthodox Liturgy has the said hymn ever had place. Therefore, among the Roman Catholic "Uniat" bodies which retain the Eastern Rite, *Gloria in excelsis* has no place in the Mass. Evidence of the survival, in the West, of this most ancient method, appears in an Irish Antiphonary (Bangor) of the seventh century, where the *Gloria in excelsis*, there called the *Hymnus Angelicus*, is appointed to be sung at Vespers and Matins.

In the ancient Gallican Rite no restriction was placed upon the use of the *Hymnus Angelicus*; but by Pope Symmachus' rule, in the Roman Rite, bishops only were free to recite the said hymn, and priests might say it only at Easter. From the eleventh century onwards, priests using the Roman Rite gradually took the liberty of reciting the *Gloria in excelsis* on festivals, and their unauthorized action was tolerated; but it was not until the publication of the Missal revised by Pius V (1570) that such recitation by both bishops and priests became obligatory by rubrical law.

### THE HOLY HOUR

At evening, when the lengthening shadows fall

We kneel before the Sacrament divine.

To Christ, the Blessed Lord, our thoughts incline  
And with His glory He doth us enhrall.

Long, flickering shadows play upon the wall

From the tall candles, throwing light benign

Upon this loveliest sight, the glorious sign

That with His Love no effort true can pall.

Dear Father, let Thy Blessing on us rest;

Blest Saviour, fill our hearts with love toward Thee;

O Spirit of the Lord, with us abide;

That when, with care and toil we are oppressed

And from our sin and sorrow we would flee

Enfolded in Thy loving arms we hide.

DELPHINE SCHMITT.

## THE GALAHAD CLUB FOR BOYS

BY THE VEN. ERNEST J. DENNEN,

ARCHDEACON OF BOSTON

FROM a few parishes in the Diocese of Massachusetts information has been gleaned that shows conclusively the importance of a boys' organization to further the training of boys in Church service projects and in personal religion.

Without further introduction, the facts are here set down for the encouragement of those who believe in parish boys' clubs, and for the enlightenment of those who do not. The facts mentioned would seem to justify the statement that the boy will stand back of the Church if the Church will stand back of the boy.

*At Trinity Church, Boston:* The boys have coöperated in producing a series of religious tableaux at the Sunday afternoon service. They take charge of the bookstall in the vestibule of the church on Sundays; and are also interested in raising funds to purchase a moving picture projector for the parish hall.

*At Christ Church, Waltham:* The boys hold a monthly conference and Communion. They contribute to the festival offerings on Easter and Christmas, and help to distribute the Thanksgiving and Christmas baskets. Also, they take out flowers to the sick. They earn all their own money, and their receipts and expenditures amount to about three hundred dollars a year. The St. Vincent Guild is made up entirely of Galahad boys, and many of their club boys usher and serve in the Church school.

*At St. Andrew's, New Bedford:* The boys repeat their Galahad play at the Sassagun Sanatorium. They also have a Corporate Communion; and give Easter Offerings; and the Leader feels strongly that the repeating of the ritual, week by week, makes a deep impression upon the boys—perhaps all unconsciously. One of the boys wrote him from England, and, in his letter, mentioned that it was Monday night and he was thinking of the rest of them meeting around the Round Table.

*At Christ Church, Hamilton:* which is a small chapter—the Club has given towards the building fund of the new church, and, as the Leader there says, "The Galahad Club has done what an athletic or social organization could never do. The Galahad Club holds the young men without the introduction of athletics and social activities. I trust that the Galahad Club will always stand fast to the ideals and standards founded by Archdeacon Dennen and keep within the Episcopal Church."

*At Jamaica Plain:* Besides an active Club organization, the members of the Club take an active part in the leadership of the Scouts and Young People's Fellowship.

*At St. Paul's Beachmont:* The boys have taken an active interest in painting and cleaning up the parish house.

*At Grace Church, Everett:* A monthly Corporate Communion averages twenty-five. Once a month, the boys take part in the service, in reading the lessons, etc., and the rest of the Club, in regalia, march behind the choir. They also assist in the delivery of the *Church Messenger*, and otherwise make themselves useful.

In summarizing these replies, it seems that the distinctive feature which the Galahad Club has to offer is its emphasis on the religious aspect. Many of the things in the Galahad program might be done and accomplished by any boys' club, but the religious features are introduced in such a natural way as part of the ritual and life of the Club without undue sanctimoniousness, that religion in the Galahad Club becomes a common, every-day matter, rather than the type of piety which might repulse.

What the Galahad Club can do for the parish seems to open up unlimited possibilities. Of course, there are practically no limits to what a boys' club might do. However, we are likely to under-estimate the possibilities and abilities of boys. But the distinctive feature which other clubs for the most part do not and cannot offer is this emphasis upon religion and upon the Church, into which the story of the Holy Grail so appropriately blends itself.

In conclusion, therefore, we can say with conviction that many boys of the Galahad Club are trying to live up to their mottoes of "Helpfulness"—"Obedience"—"Truth"—"Chivalry"—"Service," and are glad to associate their quest of the best with the quest of the Grail by Galahad.



# Ministering to College Students

A Special Vocation

By the Rev. Paul Micou

Formerly Secretary for Student Work of the National Council

I AM going to attempt a bold thing, and do so entirely without consulting those about whom I write. There is a feeling abroad that work with college students requires a special type of worker, and the best way to verify this impression is to describe some of our more successful student workers.

The students themselves feel that they need a special type of minister to work with them for they had the temerity to pass the following resolution at their Triennial Assembly at Racine in June, 1925.

"WHEREAS this Assembly finds that readjustment of faith is most easily made by college students when guided by persons qualified to help them, therefore,

"BE IT RESOLVED that bishops and vestries be urged to secure as ministers in college communities clergymen who, by aptitude, and training, and spiritual qualities are fitted for work with students."

(Note. The following qualities were mentioned as desirable in a clergyman in a college community: he should be a graduate of a university or high grade college, of such mental ability as to compare favorably with the professors, he should be young, or in any case modern, one who can mingle well and easily with students, he should be an interesting speaker, have sound business judgment, and have such missionary spirit as to be able to minister to foreign students.)

That the bishops and vestries are alive to the situation is shown by the number of requests received at the Church Missions House for recommendations of desirable men for churches in college towns. That many of the clergy feel an urge to undertake this work is shown also by the inquiries which come from men who would like to enter this field. Alas, that the Church in all these years of its forward movement has developed no adequate way of bringing the men and the work together, aside from what secretaries can do from their limited acquaintance.

The student work has already had one martyr. At the Racine Triennial Assembly we were told how the Rev. Alexander K. Barton would spend his days in personal work with the students at the University of California, and when he came home at night would try to study for some discussion group that he was leading or some address that he was to make, even though he had to devise means to keep himself awake. In one short year and a half, he had so endeared himself to the student body that when he succumbed to blood poisoning, after a long illness, the entire university was deeply stirred. Indeed, his spirit seemed to be with us at Racine, and the Assembly passed the following motion:

"The Triennial National Student Assembly of 1925 desires to give some recognition of the inspiration that has come to it from the life and work of the Rev. Alexander K. Barton. He died on the field of duty, having won the right, as nearly as a disciple can, to say 'It is finished.'"

"Confronted by most difficult obstacles, he won the admiration of students and faculty, and was universally accorded the position of leadership that was rightly his.

"Being faithful unto death, he has not only attained his crown of life, but has made it possible for many yet to find through him the Master whom he served.

"He hath outsoared the shadow of our night."

What were Mr. Barton's qualifications and how did he enter into the work? He was a Johns Hopkins University graduate, and, after graduation from the Cambridge Seminary, served as a lieutenant in the Field Artillery of the United States Army and saw service at the Lorraine front. After the armistice, he entered Oxford as a Rhodes scholar, spending one of his vacations in the Polish army as Y. M. C. A. secretary and boxing instructor. After a year of very successful work as minister in charge of Christ Church, Baltimore, he wrote to us to say that he wished he could find work in some college or university. We brought him in touch with Bishop Parsons of California, when on vacation to the East, and soon

thereafter Mr. Barton went to Berkeley, to work with the one thousand Episcopal students at the University of California. At that university the coöperation between the churches and the Y. M. C. A., was very strong, and Mr. Barton was requested to be the secretary for work with the fraternities. He himself was a member of the Alpha Delta Phi fraternity. His first introduction to a fraternity was generally obtained by being guest at a meal. If, for any reason, the atmosphere was at all frosty, Mr. Barton asked if anyone in the house could box, and having speedily laid their champion out, he became at once a friend of them all. Mr. Barton was a man's man in every respect, clean cut, manly, with searching eyes and a ready smile; but above all, having so deep a passion for capturing the hearts of students for Christ that he was a tireless personal worker. No one knew better than he the exhausting drain on one's vitality which comes from trying to clear the sometimes muddy water of a student's soul.

ANOTHER worker has been obliged to give up student work temporarily because the strain on his physique was too great. Yet he was one of the most successful of the college clergy and the student body keenly felt his loss. I refer to the Rev. Stanley M. Cleveland, who for several years was student chaplain at the University of Wisconsin. Prior to coming to that university he had been student chaplain at Princeton, but his early ministry had been spent in Cleveland, Ohio, where he obtained considerable experience among the poorer people of the city. I well remember Mr. Cleveland as a college student at the University of Virginia, where he was in every respect a typical student, but with backbone enough to take a strong stand against certain evils of college life. It was in those days that he decided to study for the ministry. Mr. Cleveland is essentially a student, keeping abreast of modern developments in religion; in fact, so much so that many of us look to him as one who can produce material of the utmost value for the religious education of the student. He worked under a considerable obstacle at the University of Wisconsin, although Milwaukee is probably the most generous diocese in the Church in the annual budget which is provided for student work. Equipped with only a rectory and the St. Francis' Club House (a converted residence with a tiny chapel), Mr. Cleveland succeeded in making the club house the center of the social life of the Episcopal students, but what is of greater importance is that he made it the center of their devotional life as well. In the daily Eucharist, in the other hours of devotions, in personal contact with the students, and in teaching, Mr. Cleveland has shown the students that the social and other activities of the Church student life are of meaning and value only when based upon a religious life. The deep respect and love with which the students at the University of Wisconsin regard Mr. Cleveland was supplemented by a personal friendship such as few men receive.

One of our most experienced workers is the Rev. Harris Masterson, our student chaplain at Rice Institute, Houston, Texas. He has been a worker with students ever since his graduation from the College and Theological Department of the University of the South. To him is due most of the credit for securing the recognition of All Saints' Chapel at the University of Texas as a student center. Prior to his time, no special effort has been made to secure a man specially qualified to work with students. Mr. Masterson went as a missionary to China, and it was not long before Bishop Roots permitted him to be attached to the staff of the Y. M. C. A. at Hankow, for work with the students of that city. He was as successful with the Chinese students as he had been with the Americans. Soon after his return to America he was diverted into war work with the Y. M. C. A., and the Red Cross, first on the



Mexican border and then in France. At no time in his career has he more shown his marvelous ability to bring great things to pass out of nothing, than has been the case at Rice Institute. He tackled the situation in that great technical school, five miles from Houston, single-handed. He secured an old army mess hall and had it rebuilt by the dormitory side of the Institute. So great a place had this shack come to occupy in the hearts of the students that they called it "the fireside of Rice Institute." Here they could gather between lectures, at noon, in the afternoon, and after supper at night, with the assurance of good fellowship, good eats, and pleasant contact with the chaplain, even though it might involve a call-down for their shortcomings, for Mr. Masterson is fearless in tackling the students who are going wrong in big or little ways. Such work as his was conspicuous, and, before long, Mrs. James L. Autry had given him a building suitable to his special needs in memory of her husband, Judge Autry. Mr. Masterson's genius is shown in the way in which this building was planned. Every possible use that students could make of it has been thought out in advance and the whole plant is as tidy, compact, and homelike as a building could be. It is one unit of a great quadrangle of church, dormitory, rectory, and social center, which Mr. Masterson's prophetic vision will call into being.

Mr. Masterson is one of the most jovial of our college clergy and the fun which he obtains from any situation is contagious. The students have found him a friend in a thousand and one ways. He seems to know by instinct just when a student is in need of help, whether it be to earn some money, or for advice, encouragement, or cheering up. They come to him for all kinds of things. His ingenuity is limitless. He understands the psychology of students and the intricate problems of college life, so that his advice has been of the utmost use to us who have tried to direct student work. Mr. Masterson is a wide and extensive reader and a keen observer.

**A**LTHOUGH still young, the Rev. John R. Hart of the University of Pennsylvania is already one of the patriarchs of the student work. He never ceased doing student work even when studying for the ministry, for his three years at the Philadelphia Divinity School were largely spent with his friends at the University of Pennsylvania. At that university the Christian Association is really an inter-church agency for student work and, upon completing his Divinity School work, Mr. Hart became the Episcopal Secretary of the Christian Association. Thus he has always been responsible for phases of the united work for the entire student body, while he has also been responsible for intensive work with our own Episcopal students. One of the best ways to appreciate the hold which "Jack" Hart has over the affections of the student body is to see him in action as a sort of university chaplain at one of the university services in the gymnasium. So popular is he that a most unique honor was rendered him recently—namely, being taken by the football team as their chaplain all the way to California and back, during which trip he held daily services in the dining car. At the great summer student conferences of the Y. M. C. A., at Silver Bay and elsewhere, Jack Hart is invariably in charge of the athletics and is one of the leading participants in the sports. His irresistible humor makes him see a bright side to every situation. I know of no man who is a better mixer with all kinds of students than he. He is a sort of unofficial chaperon for the university dances and his presence there has resulted in great good. He is carrying on one of the most interesting experiments now being developed, in the student field, for the diocese has given him the Church of the Transfiguration which is close to the campus and this church he runs by means of a student vestry, with many other students working on every other kind of committee. So far as his equipment permits, this church is run as a social center for the children of the neighborhood, and students are thus given experience in community leadership. He has worked steadily and consistently towards his Doctorate of Philosophy in the field of psychology, and thus sets an enviable example to other clergy in college communities. Although one of the busiest men I have ever known, Mr. Hart has never failed to heed the call to the meetings of the National Student Council of which he has been a member since its inception.

The work at Ames, Iowa, where Iowa State College is situated, reads like a romance, and the chief actor is the Rev.

Leroy S. Burroughs. He took the mission church in the town two miles from the college, which had not previously ministered to the students because the services were held by a visiting missionary on Sunday afternoons, and has built it up into a thriving parish which has purchased adequate land strategically located near the college, built thereon a new rectory and made over an old house into a student center. Soon, it is hoped, a church will be built on this plot. This is more of an achievement than our readers will appreciate, for Iowa is not a wealthy diocese and the aid which was fondly expected from the Nation-wide Campaign never materialized, except that Mr. Burroughs himself was supported by the National Council as one of the Student Inquirers. Patient, persistent, and plugging work, with a spirit of undaunted optimism, has procured for Mr. Burroughs a loyal following among our Church students and professors, but perhaps most of all the homelike atmosphere of the rectory (which was once a portion of the student center building) has brought about such great results. Students flock there at all times and for every conceivable reason, so that Mr. Burroughs is one of the best examples of a college minister trying to keep abreast of his work, harassed by scores of students whom he dare not fail to see lest that visit prove the precious moment of a decisive interview. Like Mr. Cleveland, Mr. Burroughs has stressed the importance of the Sacraments as the heart of the Christian life. Mr. Burroughs has discovered that the greatest joy of his ministry is in caring for the foreign students, particularly the Chinese. He has made all of them feel at home and has won many to Christianity. He has used them in various ways in his work; a Chinese student has been secretary of his Unit of the National Student Council, and the Greek Orthodox students have rendered their Church music. It is a ministry to the friendless and misunderstood, which is rewarding in the highest degree.

One of the best exemplars of the remarkable results of personal influence is the Rev. John T. Dallas, D.D., formerly at Dartmouth College, New Hampshire. Dr. Dallas went into college work from one of the great Eastern preparatory schools and from being assistant in an active city church, and the effect of his presence on the student body of Dartmouth was immediate. He is over six feet tall, and is splendidly proportioned. John Dallas impressed himself upon the students as a man they could love and trust. He ran his house as a rendezvous for all the students, regardless of their Church connections. He was so beloved by the townspeople that when there was a vacancy in the Congregational church that body tried to make some arrangement by which he could be pastor of both churches, and the college also coveted him for college chaplain. From previously having only a few students on Sunday, his church in Hanover quickly became so crowded that new benches had to be put in at every possible place, and it was not unusual for students to be compelled to sit on the chancel steps, at the base of the font and in other precarious places. John Dallas had the reputation of being a brief and rapid-fire preacher and his services never lasted more than an hour. His buffet suppers on Sunday night were attended by scores of students, whom he frequently left to their own devices, while, for a time, he took supper with and addressed some fraternity. But I am told that to see John Dallas at his best, one had simply to sit in his rectory any evening in the week and see the students come and go, who would drop in for a friendly chat or to consult him about the more serious things of life. As in the case of Dr. William G. McDowell, who used to minister to students at the Alabama Polytechnic Institute, the Church saw in the student worker fitting qualities for the episcopate, and Dr. Dallas has been elected to the New Hampshire see after a brief period at the Boston Cathedral.

It would create a wrong impression if it should appear that these men accomplished the results which they have achieved entirely single-handed. The wives of those who are married have been very important factors in their success. Mrs. Barton did a splendid work at the University of California, and Mrs. Cleveland and Mrs. Burroughs have created a homelike atmosphere which has done much for the students with whom their husbands worked. The presence of children in these rectories has been no small attraction to the students. Mr. Masterson had a most remarkable helper in the person of Mrs. Blake, the matron of Autry House. She was the confidante not only of the girls but of the men, and her influence counted greatly in every situation that arose.



SPACE fails me to pay adequate tribute to many another man who deserves special mention; notably the Rev. Cyril Harris, one of the Student Inquirers, whose work at Cornell University has borne fruit in a book, *The Religion of the Undergraduate*. The Rev. L. W. McMillin, of the University of Nebraska, affectionately known to his students as "Father Mac"; the Rev. Henry Lewis, the son of a professor at the University of Pennsylvania, whom the romance of student work at the University of Michigan called from an assistantship in a prominent New York parish; the Rev. Bradner J. Moore, of the University of Mississippi, who entered the ministry late in life but has proved to be a father to the students; the Rev. Churchill J. Gibson, D.D., of Lexington, Virginia, the son and son-in-law of bishops, whose jovial nature and fine camaraderie have made him extremely popular with the students of the Virginia Military Institute, and Washington and Lee University; the Rev. Noble C. Powell, of the University of Virginia, whose church is often so crowded that students are turned away; the Rev. F. S. Burhans, of Colgate University, about whom a student recently wrote, "The influence of his life upon mine has meant most wonderful things for me"; the Rev. Bernard M. Lovgren, of the University of Oklahoma, who can conduct forums of college students several hundred in number; the Rev. John Mitchel Page of the University of Illinois, who is held in the highest esteem by his fellow Churchmen and the faculty; the Rev. DuBose Murphy, of the University of Texas, who was practically called to the post by the students themselves; and the Rev. Arthur Lee Kinsolving, of Amherst, Massachusetts, one of the new-comers in the work, who, in his first year, was asked to head the college Church Association in addition to his work as local rector.

What, collectively, are the qualifications of these men? Without exception they are all college-bred men, and almost without exception they have had some experience in the ministry before settling down to college work. Indeed, some of the most experienced have told me that they do not consider that they could be of any use to students without this wider background. There are others, however, like Mr. Hart, who seem to be proof of the opposite. There is no one of these men who does not have a deep sense of humor and this, with other characteristics, makes them that kind of person whom we describe as a "mixer." College work is not easy, for one must—year in and year out—cultivate a field filled with the trivialities of college life which, however, seem of great moment to the student engaged in college activities. These men are all personal workers, which keeps them from being satisfied with mere surface generalities and makes them long to dig deeply in spiritual soil which has such tremendous possibilities. They are all of them interesting speakers, otherwise they would not have many students in their churches. They are all of them thoroughly convinced and faithful Churchmen who recognize, however, that they must cooperate with other religious agencies if they are to make any impression on the complicated and busy life of the modern university. Most of them are real students, pursuing some special line of thought, and of an intellectual caliber equal to that of the college professors themselves. Indeed, the ministering to the faculty is one branch of college work to which I made only one passing reference. A man will not last long in a college parish who cannot maintain the respect of the professors. I do not know any of these men who are not self-sacrificing, for there can be no holding back of energy, or time, or thought by one who wishes to be successful in college work. They are also men of vision, for the student age is the age of ideals, and he whose eyes are never raised above the earth, or who lives only in the present, cannot successfully minister to them.

Men who possess these qualifications are none too numerous, and I close with the prayer that the Holy Spirit may put it into the hearts of those who are qualified that they seek until they find their places in the college world.

IF THE CROWNS of all the kingdoms of Europe were laid at my feet in exchange for my books and my love of reading, I would spurn them all.—*Fénelon*.

THE ONLY WAY to know ourselves better is to know Christ better, and to be constantly comparing ourselves, not with other people but with Him.—*A. H. McNeill*.

## AROUND THE CLOCK

By Evelyn A. Cummins

ONE of the picturesque figures of our Church was Dean Henry M. Hart, of Denver. In his book entitled *Recollections and Reflections*, he gives the following incident:

"The most extraordinary stretch of years I read of one day in the *Times*. A will case was being tried and a very old lady was a witness. When the counsel asked her, 'Had you ever a brother or sister?' she replied, 'Yes. I had a sister who was buried 150 years ago.' That almost unbelievable statement occurred thus: Her father was married when he was nineteen; the next year they had a baby girl who died in a few months. Her father, having become a widower, married again when he was seventy-five, and the witness was then ninety-four, which made it 150 years since her sister was buried."

BERNARD SHAW has described a "gentleman" as a man who gives more than he receives and who dies leaving the world in his debt.

THE *Daily Express* of London has recently invited a number of eminent Churchmen of various denominations to give the public their views on reunion. As was natural, the opinions varied greatly, some of the men thinking that reunion is near at hand, others expressing doubt that such a thing would be possible for many years yet, if ever; but all seemed to be in favor of the principle of reunion of the Churches.

The Bishop of Winchester said that reunion is coming, but that it has a long road to travel. He said that in the main the trouble is that most of the people in the Churches do not want it, that they are apathetic and even suspicious about it. The Bishop said that they reminded him of a verse which a friend of his had once written after commending a certain project to his people:

"All my fathers have been Churchmen  
Thirteen hundred years or so,  
And to every new proposal  
They have always answered No!"

BIOGRAPHY for Beginners" has long been a popular style of verse. The lines must number four and the rhyme sequence must be exact, but much freedom is allowed as to rhythm and the number of words in a line. The *Spectator* has recently had a prize competition for the best Biography for Beginners. Here are some of their entries.

"Mr. Stephen Gwynn  
Keeps telling people what a mess Ireland is in.  
When they ask him to explain  
He says it all over again."

What lots of people there are like that in this world. Stephen Gwynn is the Irish author, poet, and critic. He was educated at Oxford and lives in Ireland at the present time.

"Archbishop Laud  
Had never read Tennyson's *Maud*:  
That is why Cardinal Newman  
Seems so much more human."

"The Archbishop of York  
Bought a bath-mat made of cork,  
Thinking that this might be better  
Than the rubber one, which somehow felt wetter."

"St. Francis of Assisi  
Was incapable of takings things easy.  
This is one of the advances  
We have made upon St. Francis."

Rather good, aren't they? All praise to the *Spectator* for amusing us.

LONDON *Opinion* says: "Almighty there are said to be signs of spring in London. But not in the taxicabs."

And, "In a recent competition a Ford car was won by a three months old baby. Until she grows up she'll have to be content with her other rattle."

AND by the way, have you any entries of any sort for this column, my brethren? If you have, or think you have, send them along and maybe they will get in. Thanks to those who have sent some in already.



# "Sharing in Creation"

A Review

By the Rev. Arthur B. Kinsolving, D.D.

SOMEbody said the other day that in this age of overdone specialism what we need is an assembly-room where the several parts of truth may be related to the whole. In a philosophic and thoughtful book by Dr. W. Cosby Bell, a valuable contribution has been made toward the supply of this need. The Bohlen Lectures for 1925 were given by Dr. Bell, who is professor of Philosophy of the Christian Religion in the Virginia Theological Seminary. Many missionaries to carry the torch afield have issued from that hallowed grove—not many books. The scholarly Micou gave students a fine syllabus some fifteen years ago, and it has been known that the standard of scholarship and of teaching there has been steadily rising. But the leaders of thought in the Christian world today will undoubtedly welcome the fresh, vigorous pages of *Sharing in Creation*\* as a contribution of real worth. Dr. Bell holds that Christianity is "neither a philosophy nor a life, but both at the same time." He appreciates the power of knowledge and the great peril of knowledge grown irreligious. On page 46 he writes, "When we look at our world through the field glasses of reflective thought, and turn the indicator to the word 'God,' the field of vision brightens; when we turn it off that point, the field of vision darkens. The idea of God is a principle of light." He is persuaded that there is a Personality at the center of things "who embodies both thought and action, who Himself is Way and Truth and Life."

Different answers are being given today to the question as to the whence and whither of the world. The agnostic answers, from the dark to the dark; the materialist, from dust to dust; the Christian answers, from God to God. In the fine initial chapter, *The Maker of Heaven and Earth*, he cites the saying of W. H. Moberly: "The only test of a theory of the universe is that it should make the facts of the world intelligible, and that philosophy is the truest which makes the most sense." "When we trace over great spaces of time the history of our world, it seems to us that through it one increasing Purpose runs; or again, looking at the beauty of the world we find it shot through with beauty, wild or quiet, stern or tender." "Our world is not a derelict adrift upon the deeps of space, but a vessel *en voyage*." This is not the language of the dry, systematic theology of the past. It is vivid and instinct with life and color; it is intelligible and sound. All through the volume one feels the verve of one who is trying to put over a strong and reasonable theology to a group of young men who are to represent the living Christ in today's world. God is not "a formula for debate, but for life," and in the most intimate sense men are called with their gifts of initiative to share with God in the further upward progress of the world.

Of course one turns to the chapter on *The Method of Creation*, and the sub-heading, *Christian Theism and Evolution*, with particular interest. He deals with the false dilemma, "Religion or Science," with sanity and vigor. "Because God has first been isolated from nature, the natural is identified with the undivine," and "hence evolution is just another name for atheism." From such a conception Dr. Bell utterly dissents. "The only real solution," he says, "lies in the rediscovery of God as universally present and active in the world, and in taking seriously the Christian doctrine of God as immanent Holy Spirit." He cites those golden words of Aubrey Moore, written thirty-five years ago: "The one absolutely impossible conception of God in the present day is that which represents Him as an occasional Visitor . . . Either God is everywhere present in nature, or He is nowhere."

The way had been prepared for him by Pringle-Patteson in his *Idea of God*. That gifted thinker exploded the deism coming down from the Eighteenth Century school, and recovered the ever-present immanence of the Spirit which works through all things. Indeed Dr. Bell's erudition and mastery of the

literature of his subject is amazing, and bears witness to unwearied industry.

When he comes to deal with man as a child of nature, and at the same time a child of God, taking part in the "grand strategy of God," because he is able to enter into the purposes of the Infinite, he touches upon the idea which is the motif of the book. "Man is here," he says, "and the really significant question has become not, How did the world produce man? but, What will man make of the world?" "It must be solved by the creative action of man in league with God." His chapter on *The Providence of God* is very ably worked out. He finds the theology of the past full of attempts at rather nice discrimination in regard to the methods and scope of God's care of the world. Boldly he says, "Providence is nothing less than the grand strategy and tactics of God in relation with the world" (Page 141). "Upon our basic view of life will depend our notion of Providence." He sets forth certain principles of Providence, the principle of growth, the principle of law, the principle of freedom, etc., each of which is discussed with penetrating insight. And he closes with insistence on the Providence which takes constant account of individuals; "The very hairs of your head are all numbered," and this general section ends with a fine treatment of Jesus Christ as Providence in action.

The book closes logically with a review of the problem of suffering. If one will go back to *Lux Mundi* and read what was written under this topic there, and then turn to the scholarly chapter of Dr. Bell, he cannot fail to be impressed by the maturity of our author's thought and the wide extent of his studies.

In the summary at the end of the volume we find the practical issue of the argument, and the flowering of the title, *Sharing in Creation*, in the Christian doctrine of service growing out of personal loyalty. "The conception of religion as personal loyalty and devotion is clearly traceable in all the higher religions . . . But the principle receives a new sort of reality in Christianity. For here the soul's religious loyalty is focussed and given a new precision through the historic personality of Jesus. In relating itself to God *through* Jesus Christ our Lord, devotion finds itself in contact with the concrete, the historical, the vividly personal . . . For in Christianity the object is not an ideal that we make . . . but a personality that we find in history . . .

"The God whom Jesus brings us is . . . the Great Servant who desires helpers. He is a God who seeks ends, pursues purposes, works out a plan. We have, indeed, seen God in action—and lo, He was in the midst of us as one that served. And religion as adoration and religion as work are fused into an indissoluble unity in the saying of Jesus, 'Thou shalt worship the Lord thy God and Him only shalt thou serve.'"

One lays down this book with the feeling that here is a strong, sane message for our bewildered age. Surely one of the great needs of today is to balance experiential Christianity by a stronger presentation of that which is historic. For men to believe that religion is mainly a healthy state of mind or a mystical experience, instead of striking its roots deep in historic facts, is a great weakness. The whole dignity and authority, and we believe much of the wide acceptance of the religion of Jesus Christ lies in the strength and cogency of its historic appeal. And no one can read this volume without gratitude to its author for an exhilarating and enheartening study.

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WHILE you are in the world, imitate little children, who, as they with one hand hold fast their father, with the other gather strawberries or blackberries along the hedges; so you, gathering and handling the goods of this world with one hand, must with the other always hold fast the hand of your Heavenly Father.—*St. Francis de Sales*.

\* *Sharing in Creation*. Studies in the Christian View of the World. The Bohlen Lectures, 1925. Macmillan Co., \$2.00.



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

## RESERVATION AND THE LAITY

To the Editor of *The Living Church*:

MANY of the laity are raising protests because they do not receive Holy Communion as often when sick as when well. They appear to lay all the blame upon the clergy. I should like to ask a question of these good people. When you were sick, did you ask your pastor for Holy Communion, and did he refuse? Normally, a layman requests, or demands, if you prefer, the Holy Communion by presenting himself at the Communion rail. Unless the sick layman makes a similar request, how does the priest know whether he wants his ministrations? The lack of reservation in our churches is not the fault of bishops and priests so much as of laymen who see the form of the scarlet woman behind the effort of the pastor to care for his people. Let the laity recover from their "Anti-Roman Fever" and we shall have the reserved Sacrament in our churches.

Finally, I should like to ask Fr. Haydn for the authority for his dogmatic statement that the primitive Church communicated the sick in both kinds. Authorities on the subject seem fairly well agreed, that the practice in those days was to reserve in one kind only. Such is the conclusion of Fr. Freestone in *The Sacrament Reserved* (page 265).

(Rev.) A. E. JOHNSTONE.

To the Editor of *The Living Church*:

WHILE NOT ANSWERING the letter of your questions regarding the rights of the laity, I should like to submit my observations during more than forty years, as a member of ten different parishes, in five different states. I have found that we may have private Communion in any parish where there is a priest whenever we ask for it. In my own family the old people as they became unable to attend church services, had private celebrations monthly or at least at the great festivals. I have asked for Communion of the Sick for myself and immediate family, both where the Sacrament was reserved, and where it was not. I found the clergy equally ready to respond to calls.

I find the use of the reserved Sacrament more reverent and expeditious for the really sick, and the private celebrations a greater joy to those merely house-ridden.

I find the reason there are not more calls for either form is a widespread notion that if a person is communicated at home he never expects to go to church again. It is like being measured for his coffin. This calls for correction from the pulpit.

From which I conclude: The sick can have all the Communion they ask for as things stand. But many, many of us can not pray before a cold altar as we can before the Tabernacle. Give us reservation, but let us be honest as to what we want it for. The sick will have their full share of the blessing.

But don't expect us in Vermont to act without our revered Bishop. If he can wait for legislation, we wait too.

Fair Haven, Vt.

MARY W. MILLER.

To the Editor of *The Living Church*:

I do not agree with my friend of years, Father Scratchley, who says in his letter of March 27th, "Whatever may be the need of the reserved Sacrament in large urban parishes, there is very little need of it in the ordinary country parish." This has not been my experience in country parishes where persons are as likely to be too ill to wait for a celebration as anywhere else. Space permits me only to mention two instances that I took part in in a single day. Of course there were others. I myself was a few years ago pleading for the reserved Sacrament for my mother who was desperately ill. My request was refused as the Sacrament was not reserved, and I sent out of town for a clergyman, but just as I finished speaking to the priest about it a young girl came up with the same anxiety about a very sick person who needed the Sacrament. There are many such instances. I do not know where John Irwin has lived in his time but I have lived in a number of parishes beside my father's and I have yet to find one where the clergy did not call on the sick, though some not so often as

perhaps they should. I hold no brief for the clergy but only want justice.

MARTHA A. KIDDER.

To the Editor of *The Living Church*:

I HAVE READ your two editorials of March 6th and 13th, and the correspondence relative to the first, with intense interest, and was pricked into action by that little sentence "The laity have not come to the Editor's rescue as they ought to do." So, in the words of the song, "California, here I come!"

I have been ill and unable to attend a public celebration of Holy Communion for three years, and during that time have been in the care of three priests in three separate parishes. I heartily endorse your position, as one which is practical and in accordance with our Lord's words to St. Peter, "Feed My sheep," and I should like other sick sheep to have the comfort and spiritual strength I am now enjoying through frequent and regular reception of the perpetually reserved Sacrament in a Catholic parish.

I shall try to tell briefly the story of my need and how it has been met.

After I had been ill for many months the parish priest was notified and simple preparations made for a private celebration of Holy Communion. The celebration lasted for approximately twenty minutes, and the priest, who was kindness and consideration itself, did his best to limit the time even more. He used, of course, the order prescribed in the Prayer Book for Communion of the Sick. When one is ill, however, every moment tells on the strength, and it left me exhausted and weak, but in spite of the physical effort, the joy and peace of our dear Lord's Presence was so comforting that I attempted the service again within two months. In the summer I was removed to another parish and began to receive once a month, always with a private bedside celebration which was physically exhausting. Both of these priests were true shepherds, and were unfailingly tactful in their sick-room presence, and helpful in all their ministrations. Neither, to my knowledge, reserved the Sacrament, publicly or privately, and I was not able to receive fasting.

When I came to Philadelphia, my rector (the saintliest priest I have ever known) discussed briefly my physical condition, and prescribed for me my course of action in regard to Church duties. He arranged to come once a week with the Sacrament reserved in one kind, at eight o'clock in the morning. The entire ceremony, from the time he enters the door until he leaves, takes exactly *two minutes* by the clock. He gives the blessing "Peace be to this household," etc., as he enters, then the Absolution, Agnus Dei, the words "The Body of our Lord Jesus Christ" at the reception, and closes with the Blessing. There is no conversation, and I say a private Thanksgiving after he has gone.

The dignity, cheerfulness, and ease of this method are the greatest relief and joy—one could receive daily in this way even if very ill—and the spiritual advantage of communicating the first thing the morning after a night's rest and before the day's routine has started can easily be perceived. One has commenced the day right, and the whole week becomes thereby a continual post-communion thanksgiving, and preparation for the next Communion. So that, as St. Francis de Sales says, one might say at any moment if asked what one was doing, "I am preparing to receive Communion." Not only spiritually, but physically, progress becomes rapid by this "frequent and regular" reception of the Blessed Sacrament.

I am conspicuously poor at statistics (an 0 more or less means nothing in my life!), but I believe I am right in saying that at this parish over 400 communions are made from the reserved Sacrament, and thus many poor souls who hunger and thirst after righteousness are being filled.

This is merely a practical statement of the working of this system in one individual case, and I have purposely omitted any controversial statement. Only—if we *could* all look less critically at one another and more steadfastly at our blessed Lord, suffering and dying for us on the Cross that we might have this precious Bread of Life, surely we would not be afraid to worship and adore Him present in It. . . .

(Mrs.) LOUISA BOYD GRAHAM.



To the Editor of The Living Church:

MAY I CALL your attention and that of several of your correspondents to the latter half of the rubric which precedes the service of the Communion of the Sick. If sick people will obey this rubric, I know of no priest who will not gladly perform his duty. Loyal priests are daily performing this duty, yet sometimes failing to report it as a sick communion or private communion.

If this duty is not performed, the laity can, I am sure, easily have the condition rectified by talking to the Bishop.

If you will read this rubric you will no doubt realize that you have wasted a whole lot of valuable space in your last issues.

(Rev.) WALTER B. WILLIAMSON.

March 31st.

To the Editor of The Living Church:

AFTER READING the letter of Mr. John W. Irwin in yesterday's LIVING CHURCH, I feel that I must write and say how very different has been my experience.

I am an unimportant member of one of New York's largest and most influential parishes. A month ago I was taken ill. The rector was away for several days preaching in another city, but upon his return, hearing of my illness, he immediately came to see me, and his two associates each came twice during the time that I was sick—and this in the busy season of Lent!

In several parishes and with a number of clergy, the experience of my family has been quite different from that of Mr. Irwin.

(Miss) U. M. WHITE.

March 29, 1926.

### TURN ABOUT IS FAIR PLAY

To the Editor of The Living Church:

THAT ABOUSED LAYMAN, now dusting the jackets of bishops, priests, and deacons—is he mindful of his own peril?

A time-honored rubric in the Book of Common Prayer: "When any person is sick, notice shall be given thereof to the Ministers of the Parish."

(Rev.) DAVID L. FLEMING.

Pittsburgh, Pa.,

March 26th.

### A DEFENSE OF CHARLES THE MARTYR

To the Editor of The Living Church:

WITHOUT DISCUSSING the fanaticism and narrowness of those times or the peculiar political situation in England in the days of the Stuart Kings, I desire to register an emphatic protest against the attack made on the character of King Charles I in THE LIVING CHURCH recently (February 20th) by the Very Rev. Dean Robbins. Most Catholics in the British Empire and the United States call him "Saint Charles the Martyr," for had Charles surrendered to the Protestant fanatics to save his life, Dean Robbins and the rest of us would not be Episcopalians today, and possibly not Catholics.

Father Sweet has admirably handled the historical facts in THE LIVING CHURCH of March 6th, so I will not discuss the painful particulars which led to the dark and bloody deed in front of the banquet hall of Whitehall Palace on January 30, 1649. I was born among the descendants of the Puritans in the city of Boston, and we went all through this controversy when some of the Massachusetts Episcopal Churches honored St. Charles the Martyr in 1899, the 250th anniversary of his Martyrdom. I rejoice today that many of our American Churches honor his memory each January 30th. For years the American Episcopal Church had an organization with headquarters in Philadelphia called, I think, the Society of King Charles the Martyr. It may be still in existence.

It should be borne in mind by Americans that when Charles was murdered by the Cromwellian fanatics, he was King of a considerable part of the present United States as well as of Old England. Most New Englanders admit the narrowness of the times and also that the Puritans of Massachusetts carried on a bitter persecution against Anglicans, Baptists, and Roman Catholics. Even in England the Cromwellians declared war on what they were pleased to term the pernicious P's (Prelacy, Popery, and Presbyterianism). The persecutors have not all been prelatists and Cavaliers.

I have a Church of England Book of Common Prayer of 1840 before me, from which I will quote briefly. Dean Robbins is familiar with it, but many are not. I quote:

"A Form of Prayer with Fasting to be used on the thirtieth of January, being the day of the martyrdom of the Blessed King Charles the First. To implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins, by which God was provoked to deliver up both us and our King into

the hands of cruel and unreasonable men, may it any time hereafter be visited upon us or our posterity."

The following is one of the prayers of the service for January 30th:

"Blessed Lord, in whose sight the death of Thy saints is precious; we magnify Thy Name for Thine abundant grace bestowed upon our martyred Sovereign; by which He was enabled so cheerfully to follow the steps of his Blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for His murderers. Let His memory, O Lord, be ever blessed among us; that we may follow the example of His courage and constancy, His meekness and patience and great charity. And grant that this our land may be freed from the vengeance of His righteous blood, and Thy mercy. Glorified in the forgiveness of sins; and all for Jesus Christ, His sake, our only Mediator and Advocate. Amen."

FREDERICK H. GLASSBY.

(Formerly lay reader and warden of St. Margaret's Church, Brighton, Boston.)

Shediac, N. B. Monday before Easter, 1926.

### "WISER THAN GOD"

To the Editor of The Living Church:

THE PASSAGE I Cor. 8:13 does with my voluntary act to save my brother from sin; it has nothing to do with governmental interference with my eating or drinking by law. If you wish a parallel, why not take the offering of incense to the Roman Emperor which was the test of loyalty and patriotism, and which could be interpreted as a meaningless act? It certainly had all the sanction of law. There is another phase of the question. Success in making laws against morals produces spiritual pride, which is a more deadly sin than drunkenness.

As to our Blessed Lord's presumed attitude toward the Volstead act, take His defense of His disciples gathering ears of corn on the Sabbath Day. These had all the sanction of the law and of the rulers of Israel. Why did He so often leave Judea and go either into Galilee or Samaria, if He did not recognize the higher law of spiritual freedom by which alone personality and character can develop? Really, are we not dangerously near the sin of being wiser than God who gave man free will, the possibility of going wrong and committing sin?

(Rev.) H. P. SCRATCHLEY.

Murray Hill, N. J., Palm Sunday.

### WORK AMONG CRIMINALS IN INDIA

AT Hubli, 300 miles south of Bombay, there is a settlement of criminals whose care the government handed over to the S.P.G. mission six years ago. The Rev. A. L. Bradbury, in charge, says he hopes six years may be considered a short time in which to achieve the reformation of a large number (2,400) of hereditary criminals, for it is abundantly clear that very much still remains to be done. There is, however, real progress visible.

There is a school with 450 children, aiming not at producing clerks but educated boys and girls whose education will be an abiding part of their lives in the future; a boys' club, a coöperative credit society, and grain shop; carpentry and masonry, to meet a shortage in those trades and provide regular work which seems to serve such people better than agricultural training; a woman's home, four children's homes, child welfare, medical work. There is an honorary doctor, a Brahman, who takes the greatest trouble, working one night in a cholera outbreak until 2 A.M., and returning when needed two hours later. There are two Indian Christian nurses and a number of other Indians whose work has called forth the admiration of Indian observers. That work has been made available for India by Christianity.

The happy family for whom the work is carried on consists of eight different castes and tribes, counterfeiters, house-breakers, bazaar pickpockets, very drunken and degraded, cheats and thieves, addicted to drugs, immoral, heavily in debt, cattle and grain thieves, highway robbers, dirty, noisy, ignorant, squalid.

One is immediately reminded of a paragraph about the Corinthians, in Paterson Smyths' *St. Paul*: "These were the people on whom to test Christianity. If Christ could save them from sin He could save anybody. And He plainly was saving them . . . grafters and drunkards and thieves and jailbirds and prostitutes . . . Religion becomes an intensely real thing when men see results like that. If you were Paul and had a gospel that could do that, would you not feel that nothing was too much to do for it? You are not Paul. But you have a gospel like that. Don't you forget it in your missionary efforts."





PROPOSED BISHOP'S HOUSE, FOND DU LAC, WIS.

The Diocese of Fond du Lac is now engaged in raising \$75,000 to build this new episcopal residence, which is badly needed.

### LITTLE ROLLO IN FOND DU LAC

**W**HAT is that noble building?" asked little Rol-lo. "That," answered Uncle Fred, "is the famous Cathedral of Fond du Lac. Is it not an inspiring sight?"

"What is a cathedral?" heedlessly questioned little Rol-lo.

"It is the mother church of a diocese," Uncle Fred explained kindly.

"And what is that hideous structure?" little Rol-lo pointed pitifully.

"That is the home of the Bishop," said Uncle Fred.

"Does any one live there?" Rol-lo asked incredulously.

"Yes," quietly declared Uncle Fred, "the chief pastor of many souls dwells in it."

"Do not the people want their Bishop to be comfortable and happy?" persisted the boy.

"They do not know," said Uncle Fred, "he has never complained; and they have not understood."

The Diocese of Fond du Lac is engaged in raising \$75,000 to build a new episcopal residence, an architect's drawing of which is printed herewith. Contributions may be sent to The Jubilee Fund, 917 Church Street, Marinette, Wis.

### PROGRESS ON DEFICIT AND BUDGET

Publicity Department, National Council  
New York, April 1, 1926

**T**HE figures on the deficit as of March 30th show a total of \$1,215,695 in cash, pledges, and definite assurances. The only noteworthy increase since the last report is in the Diocese of Newark, which reports a fine advance of over \$16,000. The total cash received at the Church Missions House amounts to \$987,590.59.

Since the meeting of the National Council on February 24th, additional pledges on the 1926 budget have been reported from Missouri in the sum of \$2,000, and from California for \$2,000.

A devoted member of the Church has offered to be one of twenty people to give \$5,000 each to help make up the amount needed, and the Council would be glad to hear from the nineteen others who will join him.

THE CROSS was signed upon us in our Baptism because it is to lie upon our lives. Some are ready to sign themselves with the Cross when they are in church; but when they go out of church, they are apt to leave it behind.—A. H. McNeille.

THOU ART the true peace of the heart; Thou art its only rest; out of Thee all things are full of trouble and unrest. In this peace is that is, in Thee, the one chiefest eternal good, I will lay me down and sleep.—Thomas à Kempis.

### THE SCHOOL OF RELIGION

TAYLOR HALL, RACINE, WISCONSIN

JULY 13—AUGUST 3, 1926

**F**OREIGNERS sometimes say that Christianity makes little difference with Americans—that religion is the least of their troubles—but when we look deeper, we find that both industry and politics are influenced by religious ideals. It is becoming very evident that statesmen must regard more and more the advice of Church people in their policies, and that the treatment of employees by employers and the justice due to managers from their employees is being judged by the public according to religious standards.

What is the reason for those standards? That is a question more and more people are asking, and it is this question that the School of Religion at Taylor Hall, Racine, Wis., helps people to answer.

What difference does it make in our lives whether or not we follow the teachings of Christ and of Christianity and of the Church in our personal, social, industrial, and political life?

The School of Religion is a group of people under expert leadership, who seek to think out together, to their ultimate conclusions as far as possible, the principles of the Christian religion. The Rev. Dr. Stewart of Nashotah, one of the foremost of our younger thinkers and leaders of the Church, is the Dean and the guiding spirit. His Paddock Lectures, at the General Theological Seminary in New York early this year, received great commendation and much favorable criticism.

In the courses given this year, Christian Doctrine, the Rev. Dr. M. Bowyer Stewart will lecture on Belief in Christ; New Testament, Professor A. Haire Forster, on The Epistles of St. Paul; Church History, Professor Percy V. Norwood, on The Medieval Church, The Continental Reformation; and The History of Missions, Dr. William C. Sturgis. Minor courses will be given in Biblical, Historical, and Moral Theology.

Registrations are now being made, and further information may be secured from Mrs. George Biller, Taylor Hall, Racine, Wis.

### EUROPE'S "DIOCESAN PAPER"

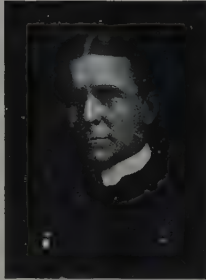
**A**MERICANS going abroad this summer, or any who have traveled on the Continent, would be interested in reading the little *Anglican Church Magazine*, which is the "diocesan paper" of North and Central Europe. It contains the Anglican Bishop's chronicle of his wanderings "from the Pyrenees to Moscow," and notes from resident clergy in such places as Bordeaux, Riga, Biarritz, Warsaw, and from the Rev. F. A. Cardew in Paris, one of whose many activities is a hostel for dancing girls and women of the Paris stage. The *Anglican Church Magazine* is obtainable from the Rev. W. H. F. Couldridge, Christ Church, Neuilly-sur-Seine, France, for 16.80 francs a year.





MAY ADDRESS CATHOLIC CONGRESS

The Rt. Hon. and Rt. Rev. A. F. Winnington-Ingram, D.D., Lord Bishop of London.



TAKES ENFORCED VACATION

The Rt. Rev. Theodore P. Thurston, D.D., Bishop of Oklahoma.

Bishop Thurston's doctors have prescribed a prolonged and complete rest from his episcopal duties.



CHURCH CONGRESS PREACHER

The Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio.

The Church Congress will meet this year in Richmond, Va., April 27th to 30th, and will include papers by scholars of every school of thought in the Church.



NEW ALASKAN HOSPITAL, WRANGELL, ALASKA  
Recently dedicated by Bishop Rowe



CHALICE

Presented by the G. F. S. to St. Edward's Chapel, Westminster Abbey.



Wide World Photo.

ART CRITIC VISITS CATHEDRAL

Mr. C. Reginald Grundy, noted English art critic, accompanied by Bishop Manning, recently paid a visit to the Cathedral of St. John the Divine. They are pictured inspecting three of the eight figures to be carved for the baptistry of the Cathedral by Mr. John Angel, prominent American sculptor. Left to right: Mr. Angel, Bishop Manning, Mr. Grundy. The clay models represent Erasmus, Thomas à Kempis, and Bishop Compton.





CAIPIHAS  
J. Ray Kessenich



ST. PETER  
Carl M. Glocke



JUDAS ISCARIOT  
Anthony Wuchterl



CHRIST BEFORE PILATE  
SCENES FROM THE MILWAUKEE PASSION PLAY, 1926

*Pictures by courtesy of Holy Name Society.*



EVE  
Miss Margaret F. Grieb



THE BLESSED VIRGIN MARY  
Miss Maria Casper



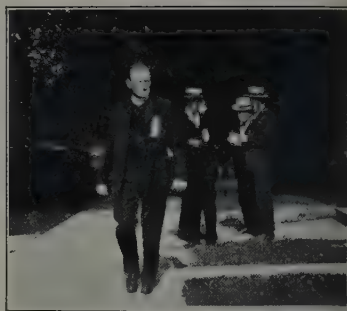
MARY MAGDALENE  
Mrs. G. C. Knoernschild





THE REV. LE ROY S. BURROUGHS AND  
FAMILY AND THE CHINESE CLUB  
OF IOWA STATE COLLEGE

## Chaplains to Students



THE REV. STANLEY M. CLEVELAND  
Who did a notable work at the University of Wisconsin, which he was obliged to give up because of ill-health.



"THE STUDENT INQUIRERS"

Who during a period of five years aided the Rev. Paul Micou in shaping the policy in student work. Left to right they are: The Rev. Messrs. Paul Micou, F. C. F. Randolph, Alex K. Barton, Ronalds Taylor, John T. Dallas, Harris Masterson, and LeRoy S. Burroughs. The Rev. Messrs. Cyril Harris and William G. McDowell had ceased their connection with the group before the meeting here pictured.



ST. FRANCIS' CLUB HOUSE AND RECTORY  
Madison, Wis.

The Rev. Stanley M. Cleveland has now been succeeded in this work at the University of Wisconsin by the Rev. Norman C. Kimball, who has become very popular among the students.



THE REV. ALEXANDER K. BARTON

Who died during his chaplaincy among our students at the University of California.

## in American Colleges



THE REV. JOHN R. HART

The versatile and jovial chaplain to our students at the University of Pennsylvania.



## Church Kalendar



### APRIL

THANK GOD for sleep;  
And when you cannot sleep  
Still thank Him for the grace  
That lets you live  
To feel the comfort of His soft embrace.  
—John Ozenham.

11. First Sunday after Easter.
18. Second Sunday after Easter.
25. Third Sunday after Easter.
30. Friday.

## KALENDAR OF COMING EVENTS

### APRIL

- 12-19. International Conference on Religious Education, Birmingham, Ala.
13. Consecration of the Rev. Shirley Hall Nichols as Missionary Bishop of Kyoto, Kyoto, Japan.
- Convocation of Arizona, Prescott, Ariz.
14. Synod of Province of the Midwest, Racine, Wis.
15. Convocation of Southern Brazil, Santa Maria, Brazil.
- 16-21. National Y. W. C. A. Conference, Racine, Wis.
20. Convention of Georgia, Brunswick, Ga.
21. Convention of Massachusetts, Boston.
- 23-25. Convention of Y. P. S. L., of Province of Washington, Philadelphia, Pa.
- 27-30. Church Congress, Richmond, Va.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### SECOND WEEK AFTER EASTER

- St. Mary's-by-the-Sea, Point Pleasant, N. J.  
St. Simon's Church, San Fernando, Calif.  
St. Mark's Church, Jersey City, N. J.  
St. Philip's Church, Joplin, Mo.  
Church of the Annunciation, Philadelphia, Pa.  
Holy Cross Church, North East, Pa.

## APPOINTMENTS ACCEPTED

BAKER, Rev. RICHARD, Jr., chaplain of Virginia Episcopal School for Boys, Lynchburg, Va.; to be assistant at St. James' Church, Baton Rouge, La., with charge of the student work at Louisiana State University. He will arrive in time for the summer school.

MCCRADY, Rev. EDWARD F., D.D., formerly of Hammond, La.; priest-in-charge of Grace Church, Lake Providence, and Trinity Church, Tallulah, La., with residence at Lake Providence.

TOPPING, Rev. ROBERT C., formerly of Meeker, Colo.; rector of St. Stephen's Church, Denver, Colo. Address, 2540 Williams St.

## ORDINATIONS

### DEACONS

NORTH DAKOTA—On the Feast of the Annunciation of the B. V. M., in All Saints' Church, Valley City, N. D., the Rt. Rev. J. Poyntz Tyler, D.D., Bishop of North Dakota, ordained the Rev. THOMAS A. SIMPSON, a deacon in the Church of God. The sermon was preached by the Bishop. The Ven. H. R. Harrington, of Fargo, presented the candidate.

The Rev. Mr. Simpson was for many years a minister in the Methodist Church. He will be minister-in-charge of All Saints' Church, Valley City.

TENNESSEE—On Sexagesima Sunday, February 7, 1926, in St. Paul's Church, Chattanooga, the Rt. Rev. Thomas F. Gailor, S.T.D., D.D., Bishop of the Diocese, ordained to the diaconate ALFRED LOARING CLARK. The Rev. Professor George B. Meyers, of the Theological Department of the University of the South presented the candidate, and the Bishop preached the sermon. The Rev. Mr. Clark, after completing his theological course in June, will be in charge of several missions in west Tennessee, as a member of the staff of St. Mary's Cathedral, Memphis.

### PRIEST

SOUTH DAKOTA—At Calvary Cathedral, Sioux Falls, S. D., on the morning of Palm Sunday, March 28, 1926, the Rev. VALENTINE JUNKER, deacon, was advanced to the order of the priesthood by the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota. The candidate was presented by the Rev. C. A. Weed, of Mitchell. The sermon was preached by Dean Woodruff of the Cathedral, who also read the Litany. Both priests united in the imposition of hands. Mr. Junker continues his work at Madison and Howard.

## BORN

NOE—Born to the Very Rev. and Mrs. Israel Harding NOE, a daughter, EUGENIA ROSAMOND, on March 11, 1926.

## DIED

DILLARD—Entered into life everlasting, at Atlantic City, N. J., on March 20, 1926, MATILDA, daughter of Dr. Thomas DILLARD, U. S. N., and Matilda Kuhl Dillard, age eighty years.

GARDNER—At Westwood, Calif., March 29th, CHARLES HENRY GARDNER, son of the late Dean Gardner of Trinity Cathedral, Omaha, and grandson of the late Rev. Henry V. Gardner, of Western New York. He is survived by wife, mother, and five brothers.

"In Christ shall all be made alive."

HARRISON—Entered into eternal life, at Hannibal, Mo., March 16, 1926, NANNIE MARSHALL (Bullock) HARRISON, in the ninetieth year of her age. She was the mother of Fr. McVeigh Harrison, O.H.C., prior of Holy Cross Liberian Mission.

STEELE—Died, at his home in New Haven, Conn., March 18th, Dr. HARRY MERRIMAN STEELE, professor of pediatrics in the Yale School of Medicine. His funeral was held in St. Thomas' Church and burial in Waterbury, Conn.; his birthplace.

May he rest in peace and light perpetual shine upon him.

## MEMORIAL

Lieut. Edwin Austin Abbey, 2d.

In France, at Vimy Ridge, April 10, 1917, Lieutenant EDWIN AUSTIN ABBEY, 2d, Fourth Canadian Mounted Rifles, beloved son of the late William Burling Abbey and Katharine Eleanor Abbey.

"Ended though their earthly warfare

Yet they are His soldiers still,

Now with deeper love they serve Him

And His high commands fulfil.

Alléluia they are singing,

They whose hands have held the sword,

Alléluia we would answer—

Alléluia, Alléluia, Alléluia Evermore."

## RESOLUTION

Rev. Harry Howe Bogert

"WHEREAS, under the merciful inspiration and guidance of Almighty God, this parish of St. Mary's-by-the-Sea was, on September 23, 1903 led into organization as a parish in union with the Diocesan Convention, and called to its first rectorship the Rev. HARRY HOWE BOGERT, who assumed his duties on Tuesday, October 13, 1903, and who, during a pastorate of nearly nine years (until January 28, 1912) most faithfully and devotedly exercised his cure of souls amongst us, and

WHEREAS, this parish is profoundly indebted to Fr. Bogert for its present steadfastness in the Catholic faith, to the loving zeal with which he laid the permanent foundation of that faith in the Doctrine, Discipline, and Worship of our beloved Church, and

WHEREAS, the people of this parish cherish Fr. Bogert with lasting affection and esteem as their most faithful and devoted priest, and

WHEREAS, the present rector, wardens, and vestrymen of St. Mary's-by-the-Sea, in behalf of the whole congregation, desire to express and to give permanent testimonial to their deep gratitude and loving devotion to Fr. Bogert for his tender care and guidance in the most formative stage of our parish growth,

THEREFORE BE IT RESOLVED that we, the rector, wardens, and vestrymen of the Church of St. Mary's-by-the-Sea, of Point Pleasant, N. J., on behalf of the entire congregation, hereby elect the Rev. Harry Howe Bogert to the honorary position of rector emeritus, as an expression of our affectionate regard, begging his continued prayers and interest, and

BE IT FURTHER RESOLVED that we also extend to Fr. Bogert a seat in our parish and vestry meetings with the usual privileges accorded to members of the same.

Signed

ALFRED Q. PLANK, President,

Rector.

### WARDENS

E. J. F. GREENFIELD, Sr. W.

CHARLES P. LEWIS, Jr. W.

### VESTRYMEN

O. B. VAN CAMP, Clerk,

CHARLES ROTH,

A. T. HIGMAN,

FRANK P. MCCONNELL,

JOS. ELBERSON,

C. MITLAND PEARCE.

Unanimously adopted at a regular meeting of the vestry on Ash Wednesday evening, February 17, 1926.

## MAKE YOUR WANTS KNOWN

### THROUGH

## CLASSIFIED DEPARTMENT

### OF

## THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

## POSITIONS OFFERED

### CLERICAL

PRIEST WHO WOULD LIKE TO SPEND summer in New York City can have use of comfortable furnished rectory if he will take the daily Mass. Can also have two Sunday morning services in near-by parish with stipend. Rev. FRANK DAMROSCH, Jr., 33 St. James Place, Brooklyn, N. Y.

## POSITIONS WANTED

### CLERICAL

A YOUNG ENGLISH VICAR (CATHOLIC) desires work in America, or would exchange with American rector. Episcopal recommendations. Address Z-570, LIVING CHURCH, Milwaukee, Wis.

CAPABLE RECTOR DESIRES DUTY, JULY-August. Near sea or lake, and Catholic preferred. House and remuneration. Might consider permanency. Address Box-564, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, UNIVERSITY AND seminary graduate, desires change, exceptional reference. C-562, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST IN NEW YORK AVAILABLE SUPPLY during summer months—Sundays or during vacations. Supply-565, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, MODERATE CHURCHMAN, GOOD preacher, desires vacation duty, in Eastern diocese, during the month of July or August. Address 567, care of B, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, OR summer duty. Address P-569, LIVING CHURCH, Milwaukee, Wis.

RECTOR: PRIEST, NOW CURATE, WANTS parish of his own; thirty-four, unmarried. Wide experience. Salary not less than \$2,400 and rectory. Address Box-568, care LIVING CHURCH, Milwaukee, Wis.

UNIVERSITY STUDENT IN DEACON'S orders. Ex-service man, age thirty-seven, desires temporary clerical supply work for the experience that the work offers during the period of summer vacation. Can furnish reference satisfactory, complying with canons. Reply Box-563, care of THE LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, EASTERN DIOCESE, established parish, desires correspondence with bishop or vestry seeking rector. Mid-west, northwest or western diocese. Address R-560, LIVING CHURCH, Milwaukee, Wis.



## POSITIONS WANTED

## MISCELLANEOUS

**CHURCH WORKER AND PARISH VISITOR** desires position. English woman, fully trained and experienced in all branches of parish work. Bishop's license and good references. Miss **ELSIE ROW**, 29 Hammond Street, Cambridge, Mass.

**ORGANIST-CHOIRMASTER—EXPERT**, desires change. Credentials excellent. Address **M. O. C-549**, care of **LIVING CHURCH**, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER DESIRES** change. Young Churchman, Cathedral trained, experienced with boy and mixed choirs. Recitals and instruction given. Notable references. Pacific Coast preferred. Address **Box-559**, **LIVING CHURCH**, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER WANTS** change. Churchman. Exceptional experience in choir training. Boy choir specialist. Thorough knowledge of Plainsong. Highest testimonials. Address **Box-539**, care **LIVING CHURCH**, Milwaukee, Wis.

**TRAINED PARISH WORKER IN SOUTHERN** city would act as companion to a lady or take care of a child on a trip to Europe. References exchanged. Address **Box-556**, care **LIVING CHURCH**, Milwaukee, Wis.

**WANTED BY A YOUNG COLLEGE STUDENT:** position as travelling companion to elderly gentleman of refinement. Ready May 1st. Address **A. M-566**, care **LIVING CHURCH**, Milwaukee, Wis.

UNLEAVENED BREAD  
AND INCENSE

**S. T. MARY'S CONVENT, PEEKSKILL, NEW York.** Altar Bread. Samples and prices on application.

## ALTAR FURNISHINGS

**THE WARHAM GUILD WAS ESTABLISHED** in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from **The Secretary, THE WARHAM GUILD, LTD.**, 72 Margaret Street, London, W. 1, England.

## PARISH AND CHURCH

**ORGAN—IF YOU DESIRE ORGAN FOR** Church, school, or home, write **HINNERS ORGAN COMPANY**, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

## VESTMENTS

**CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc.** Only the best materials used. Prices moderate. Catalogue on application. **THE SISTERS OF ST. JOHN THE DIVINE**, 28 Major Street, Toronto, Canada.

**PURE IRISH LINEN, WHOLESALE PRICES** to Altar Guilds, Rectors and Makers of Vestments. Lengths cut to order. Special 305 extra fine and durable for Pair Linen—36 in. \$1.50; 54 in. \$2.15 yard. Request samples of importer. **MARY FAWCETT**, 115 Franklin Street, New York.

**WE MAKE SURPLICES, CASSOCKS, ALBS, Purificators, Stole Protectors, and Choir Vestments.** Also do repair work. **ST. GEORGE'S GUILD**, Waynesburg, Greene County, Pennsylvania.

## APPEAL

**THE DIOCESE OF FOND DU LAC IS TRYING** to raise a Jubilee Fund to build, furnish, and endow a new home for the Bishop. Will you help us? We shall not despise any gift, no matter how trifling it may seem to you. **THE JUBILEE FUND COMMITTEE**, 917 Church Street, Marinette, Wisconsin.

## FOR RENT

**LAKE CHAMPLAIN, COTTAGE FOR RENT**, four rooms furnished, two miles south of Essex, N. Y. Large shore frontage, large acreage, shade trees. \$180 season. Address **M. C. S. LYON**, 39 Ten Broeck St., Albany, N. Y.

## FOR SALE

**FOR SALE AT A BARGAIN, A TWO** manual Austin organ now in use at Carnegie Hall, in Sandusky, Ohio. Apply to Mrs. **CHARLES GRAEFFE**, 631 Wayne Street, Sandusky, Ohio.

**IN ADIRONDACKS, UNUSUAL CAMP—** furnished; overlooking lake; wooded surroundings; large living room; long porch; Hand hewn rafters and pillars; interesting fireplace; five bed rooms; secluded, restful; yet Church, mail, telephone, supplies, available in 15 minutes; motor boat. Particulars. Write **O. 171 E. Walnut Lane**, Germantown, Philadelphia, Pa.

## TRAVEL

**ST. GEORGE'S EXCURSION TO EUROPE**, sailing July 9th. Low round trip rates. **THOMPSON TRAVEL BUREAU**, Saginaw, Mich.

## HEALTH RESORT

**S. T. ANDREW'S CONVALESCENT HOSPITAL**, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms—\$10-\$20—Age limit 60.

**THE RETREAT, 64 FOREST HILL ROAD**, West Orange, N. J. For convalescents and chronic invalids. Nursing care. Special attention to diets. Miss **MARTHA E. GALATIAN, R.N.**, and Miss **CAROLINE E. SMRAD**.

## BOARDING

## Atlantic City

**SOUTHLAND, 111 SOUTH BOSTON AVE.**, Lovely ocean view, bright rooms, table unique, managed by **SOUTHERN CHURCHWOMAN**.

## Los Angeles

**VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD."** Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address **VINE VILLA**, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

## New York City

**HOLY CROSS HOUSE, 300 EAST FOURTH** Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting rooms and roof. Terms \$6.00 per week including meals. Apply to the **SISTER IN CHARGE**.

## RELIGIOUS CONFERENCE

**CONFERENCE FOR LEADERS IN GIRLS' Work.** Under the direction of the National Department of Religious Education. Taylor Hall, Racine, Wisconsin, July 7-11, 1926. Subjects for Discussion: Educational Process in Working with Girls, Symbolism in Worship, Activities, Program, The Juvenile Court Girl, The Church Mission of Help and Non-Church Organizations for Girls. Girls in the Young People's Movement. For further information write to Mrs. **GEORGE BILER**, Taylor Hall, Racine, Wisconsin.

**LEADERSHIP TRAINING CONFERENCES** for Older Boys. Conducted by The Brotherhood of St. Andrew. Bonsall, Kelton, Pa., June 29-July 10. Director: The Rev. E. L. Gettier. Carleton, Red House, N. Y., June 29-July 10. Director: Francis A. Williams. Finney, Little Switzerland, N. C., June 11-23. Director: John H. Frizzell. Gardiner, Fitzwilliam, N. H., June 29-July 10. Director: C. W. Brickman. Houghteling, Twin Lake, Mich., June 29-July 10. Director: J. B. Eppes. Kirk, Southern California, July 6-17. Director: Walter Macpherson. Morrison (Diocesan) Iowa, July 6-17. Director: C. Lawson Willard. Nichols (Diocesan) Northern California, June 22-July 3. Director: Walter Macpherson. Tuttle, Stratford, Mo., June 22-July 3. Director: C. Lawson Willard. Wood, Delaware, N. J., July 20-31. Director: Francis A. Williams. Woodcock (Diocesan) Kentucky, June 15-26. Director: John D. Alexander. In addition to the Leadership Training Conferences, the Brotherhood will this year conduct Camping Periods for younger boys (aged 12 to 15) at Camps Bonsall, Carleton, Gardiner, and Houghteling. Write for information.

**THE BROTHERHOOD OF ST. ANDREW**  
202 South Nineteenth Street, Philadelphia, Pa.

## SISTERS OF THE HOLY NATIVITY

**HOUSE OF RETREAT AND REST, BAY Shore**, Long Island, N. Y. References required.

## CHURCH SERVICES

## District of Columbia

**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.  
Sundays: 7:00 A.M., Mass for Communions.  
" 11:00 A.M., Sung Mass and Sermon.  
" 8:00 P.M., Choral Evensong.  
Daily Mass at 7:00 A.M., and Thursday at 9:30.  
Friday: Evensong and Intercessions at 8:00.

## New York

**Cathedral of All Saints, Albany**  
CHAS. C. W. CARVER, B.D., Dean  
Sundays 7:30. Sung Eucharist 11:00, 4:00 P.M.  
Week-days 7:30, 9:00, and 5:30 P.M.

## New York City

**Cathedral of St. John the Divine, New York**  
Amsterdam Avenue and 111th Street  
Sunday Services: 8:00, 10:00, and 11:00 A.M., 4:00 P.M.  
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.  
(Choral except Mondays and Saturdays)

**Church of the Incarnation, New York**  
Madison Avenue and 35th Street  
Rev. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.  
Noonday Services Daily 12:20

## RADIO BROADCASTS

**KFBU, ST. MATTHEW'S CATHEDRAL**, Laramie, Wyo., 270 meters. Religious programs Sundays and Wednesdays, 9 P.M. Sermon, question box, with answers by the Ven. Royal H. Balcom, archdeacon of Wyoming.

**WHAS, COURIER-JOURNAL, LOUISVILLE, Ky.**, 399.8 meters. Choral Evensong from Louisville Cathedral, every Sunday, 4:30 P.M., E. S. time.

**WRR, DALLAS, TEX.**, 246 METERS. Services from St. Matthew's Cathedral, Dallas, second and fourth Sundays in the month, 10:45 A.M., and 7:45 P.M., C. S. time.

## RETREATS

**DETROIT, MICH.—A RETREAT FOR Associates and friends** will be held at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass., from April 13th to the 16th, 1926. Conductor: the Rev. **HIRAM K. DOUGLASS**, rector of the Church of the Messiah, Detroit, Michigan.

**ORANGE, N. J. A DAY'S RETREAT FOR women**, will be given by the Rev. Father Bull, of the Community of the Resurrection, England, at All Saints' Church, Orange, N. J., on Thursday, April 22d. Those who plan to avail themselves of it, are requested to notify the Rev. C. M. DUNHAM, 438 Valley Street, Orange, N. J.

## INFORMATION BUREAU

While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

Readers who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, or homes, may take advantage of our special information service, and send us their wants, and we will transmit your request to such manufacturers or dealers, writing the letters for you, thus saving you time and money.

If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested and we will see that you are supplied.

In writing this department kindly enclose stamp for reply. Address **Information Bureau**, **THE LIVING CHURCH**, 1801 Fond du Lac Ave., Milwaukee, Wis.



## BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

*The Theology of Personality.* By William Samuel Bishop, D.D., author of *The Development of Trinitarian Doctrine*, and *Spirit and Personality*. Price \$1.50.

The Macmillan Co. 60 Fifth Ave., New York, N. Y.

*Fundamental Christianity.* By Francis L. Patton, president of Princeton University, 1888-1902; president of Princeton Theological Seminary, 1902-1913. Price \$2.25.

*The Portraits of Jesus Christ in the New Testament.* By Henry Sloane Coffin, minister in the Madison Avenue Presbyterian Church and professor in the Union Theological Seminary, New York City. Price \$1.

*My New York.* By Mabel Osgood Wright. Price \$2.50.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

*Modernism, Fundamentalism, and Catholicism.* By the Rev. William Henry Smith, B.D., Ph.D.; rector, Trinity Church, Wethersfield, Conn. Price \$1.50.

*The Universal Faith. Comparative Religion from the Christian Standpoint.* By the Rev. H. H. Gowen, D.D., F.R.A.Soc. Price \$1.50.

*The Joy of Salvation.* By Walter J. Carey, D.D., Bishop of Bloemfontein. Price \$1.

*Occasions.* Sermons and addresses delivered on Days of Interest in the Life of Church or Nation. By the Most Rev. and Rt. Hon. Randall Thomas Davidson, Archbishop of Canterbury. Price \$2.

*The Gospel of an Artist and Physician.* Brief Studies and Notes for Meditation on St. Luke. By Cyril Bickersteth, M.A., of the Community of the Resurrection. Price \$1.40.

*A Light on the Path.* A Scheme of Bible Readings for Boys. By Harold Ellis, B.A., head master and chaplain of the Royal Infant Orphanage, Wanstead. Price \$1.40.

*Christianity and the Modern Man.* By Arthur Chandler, formerly Bishop of Bloemfontein. Paper boards. Price 60 cts.

*The Mind's Ascent to God.* By a Ladder of Created Things. From the Latin of Cardinal Bellarmine. With Preface by P. N. Waggett, D.D., S.S.J.E. Price \$3.

*The Anglo-Catholic Revival.* Some Persons and Principles. By S. L. Ollard, M.A. With Preface by H. F. B. Mackay, M.A., vicar of All Saints, Margaret St. Boards. Price \$1.40.

*De Merry.* Some Thoughts on Mirth as a Christian Duty. By Arthur W. Hopkinson. With Foreword by the Rt. Rev. Walter J. Carey, D.D., Bishop of Bloemfontein. Price \$1.

*The Story of St. Joan.* By Margaret R. Keary. With Frontispiece and eight illustrations. Price \$1.80.

*The Candle of the North.* Stories of the Venerable Bede retold for Children. By Mrs. Duncan Jones. With a Colored Frontispiece and eight other illustrations by Arthur A. Dixon. Price \$1.80.

*The Story of the Father's Love.* By A. R. G. Illuminated Boards. Price 50 cts.

*A Book of Prayers for the Girl Guides of the Church.* With a Preface by the Bishop of Oxford. Price 40 cts.

*The Religious Drama.* By Gordon Crosse. New Edition. With 26 illustrations. Price 60 cts.

*The Joyful Way.* By Barbara Baker. Price 40 cts.

Oxford University Press. American Branch. 35 W. 32d St., New York, N. Y.

*The Usages of the American Constitution.* By Herbert W. Horwill.

Charles Scribner's Sons. 597 Fifth Ave., New York, N. Y.

*The Gospel According to St. Luke.* A Critical and Exegetical Commentary. By Burton Scott Easton, D.D., professor of the Interpretation and Literature of the New Testament, the General Theological Seminary, New York City. Price \$3.50.

Fleming H. Revell Co. 158 Fifth Ave., New York, N. Y.

*"There Is No Death."* Addresses on the Life Beyond. By Robert J. MacAlpine, M.A., D.D.; minister Central Presbyterian Church, Buffalo, N. Y.; author of *What Is True Religion?* Price \$1.25.

## Bishop Barnes and Anglo-Catholics Still at Loggerheads in Birmingham

### Latest Tilt Is Over Finances—Rectory Given to School—Portsmouth Pro-Cathedral Selected

The Living Church News Bureau  
London, March 19, 1926]

THERE IS UNFORTUNATELY NO PROSPECT, at present, of ecclesiastical peace in Birmingham diocese, and Dr. Barnes appears to be still determined to stamp out Anglo-Catholicism. With regard to the financial position, the diocesan secretary of the Birmingham diocese, the Rev. S. D. Morris, has published the following statement:

"As there appears to be some amount of misunderstanding in the diocese with regard to the attitude of the diocesan Board of Finance towards certain Anglo-Catholic parishes, the Board desires to make the following facts clear:

"1. In no way has any policy been adopted by the Board that can be described as unfair or partisan.

"2. The Board does not itself make grants to parishes, but distributes its income to various diocesan societies, through which grants are made to parishes.

"3. Several grants to Anglo-Catholic parishes stand on the register of the Bishop of Birmingham's Fund. No payment has been refused by that fund to the parishes in question on application being made, nor have those parishes been removed from the grants list.

"4. Whilst it is the invariable custom of the Bishop of Birmingham's Fund to require that any curate towards whose stipend a grant is payable shall hold either the Bishop's license or his permission to officiate, no case has been put before the committee in which the Bishop has refused (either absolutely or conditionally) to license any duly nominated assistant curate.

"5. A conference was suggested with the Anglo-Catholic Committee before any parish had withdrawn from the diocesan scheme, and later the same offer was made formally by a resolution of the Board. In both cases the invitation was declined.

"6. The continued refusal of any parish to share in the task of collecting diocesan income makes it impossible for the B. B. F. to make grants to such a parish except by a special resolution of conference."

To the foregoing statement, a reply has been issued by Canon C. Newell Long, honorary secretary of the Birmingham Anglo-Catholic Finance Board. He says:

"Our attention has been directed to a statement made by the Rev. S. D. Morris, diocesan secretary of the Birmingham diocesan Board of Finance, with regard to the attitude of the Board towards certain Anglo-Catholic parishes." Contending that certain essential facts were omitted from that statement, Canon Newell Long continues:

"1. No charge of pursuing an unfair or partisan policy has ever been made by us against the diocesan Board of Finance. Whenever we have made such a charge we have been careful to make it clear that it has been made against the Bishop because of his refusal in certain cases to grant licenses or permission to officiate to curates in Anglo-Catholic parishes, or to accept Anglo-Catholic candidates for ordination.

"2. While it is literally true that 'no case has been put before the committee in which the Bishop has refused (either absolutely or conditionally) to license any duly nominated assistant curate,' both the Board of Finance and the Bishop of Birmingham's Fund were fully informed that he had so refused, some considerable time before definite action was taken by us.

"3. In answer to our enquiries we were informed that it is the invariable custom of the B. B. F. to require that any curate towards whose stipend a grant is payable should hold either the Bishop's license or his permission to officiate; and, though we were also told that any definite case would be brought before the committee for consideration, we were unwilling to be put in the position of making applica-

tions for grants which, in view of the Bishop's declared attitude towards us, must inevitably be refused.

"4. The reasons why we declined the invitation of the diocesan Board to a conference have already been fully explained in the press."

### RECTORY GIVEN TO SCHOOL

Mr. H. N. Gladstone, of Hawarden Castle, has generously presented to the Ordination Test School, Knutsford, the old rectory at Hawarden. The rectory, which has recently been exchanged for a more modern and convenient house, has been intimately connected with the Gladstone family for many years, and is well known to many as the home of the Rev. Stephen Gladstone and of Canon Drew.

The donor believes that in handing over the old rectory to be used for Church purposes, he is acting in accordance with what would have been the wishes of his father. Thus the establishment of the Test School at Hawarden will, in a sense, be a tribute to the memory of the "Grand Old Man." The house is a long, low, rambling building erected at several different times. The latest addition was made in the early Nineteenth Century in the Georgian style, the earliest part is probably three centuries old at least. Naturally, such a house will need a good deal spent on it to make it suitable for a school, and economical to run, and it is for that reason that Mr. Gladstone has generously added a gift of money to become the nucleus of a building fund.

Since the Test School started on its own in 1922 it has been living in a house at Knutsford, which was most generously given it by Mr. R. C. Longridge. Sufficient accommodation, however, has only been obtained by the use of an army hut for sleeping and living in. Such an arrangement can only be a temporary one, and by the move to Hawarden the School will obtain permanent quarters for at least forty men.

### SELECT PORTSMOUTH PRO-CATHEDRAL

It is announced that the Commission appointed to select a Portsmouth church as the Pro-cathedral for the proposed new Diocese of Portsmouth and the Isle of Wight has chosen the old parish church of St. Thomas à Becket, but the decision is subject to certain reservations as to the ultimate Cathedral. As a temporary expedient St. Thomas' will no doubt serve the purpose of a cathedral church, being centrally situated and fairly large. But there are many who still maintain that St. Mary's, Portsea, would have been the better choice. The dimensions of the latter church are such that further plans would have been rendered unnecessary.

### TUDOR RELIC DISCOVERED

An interesting discovery has been made of a portion of an old roof of the Cathedral Church of St. Saviour, Southwark, which, it is believed, dates back to the Tudor period. It is in an excellent state of preservation, and consists of a section of bosses with rich carvings of the Tudor rose, and on some of them the paint is plainly distinguishable. The discovery is being added to the collection of relics, the property of the Cathedral chapter, of the early history of the fabric.

Southwark Cathedral has possessed a number of roofs since its erection. In 1207 the Norman church was almost en-



tirely destroyed by fire. The building later erected by the monks was in the pointed Gothic style, to be seen at the present time in the choir of the Cathedral. The roof was apparently too heavy for the structure, and it collapsed two hundred and fifty years after it was built, and was replaced by a wooden roof. This was exactly like the present roof of the transept crossing under the tower. Its surface was divided by crisscross ribs of moulding, and wherever the ribs crossed, or met, there was a carved boss. This roof became dangerous, and was removed nearly one hundred years ago.

#### A YOUNG BISHOP

It does not often happen that a priest of less than twelve years' standing is raised to the episcopate. That is the case, however, with the new Bishop-designate of Madagascar. The Rev. R. S. M. O'Ferral (ordained priest in 1915) who, as I have already informed you, has been selected for this office, is still well under forty. He has served mostly overseas, and during the time he was Church Army Commissioner in Egypt and Palestine he had among his personal friends and fellow-workers the present secretaries of

both the Church Missionary Society and the S.P.G. Later Mr. O'Ferral joined the staff of the Universities Mission to Central Africa.

#### CHURCH ANNOUNCEMENTS

The Bishop of Southwark, in his practical way, has called attention to the disproportionate amount of time that is occupied in many churches in the giving out of notices—usually before the sermon. On several occasions, he observes, when he was visiting churches in his diocese, such notices took over ten minutes.

"Lengthy notices," says the Bishop, "fall in their effect, and leave confusion in the minds of the congregation. Many announcements only concern a tiny minority of those present, while others could be placed on the notice board of the church. It is far better to give out a few important notices very clearly than to read, with comments, a long list which cannot possibly be retained by the ordinary memory. But the laity are to blame quite as much as the clergy for unduly long notices; they often have a touching faith in their efficacy, and are indignant if no place is found for mention of the particular meeting in which they are specially interested."

GEORGE PARSONS.

## New Archbishop of Malines in Sympathy with Mercier's Ideals

### A War Incident—The League of Nations—The Russian Persecution—St. Francis

The European News Bureau  
London, March 19, 1926

MR. ERNEST VAN ROEY, VICAR-GENERAL, has been nominated by the Pope to fill the vacancy in the see of Malines. The new archbishop became a professor at Louvain University in 1901, having been ordained to the priesthood four years before. He became doctor in theology in 1903, honorary canon of Malines in 1907, and vicar general also in that year. He has the reputation of being a very sound, if somewhat cautious theologian. During the "Conversations" he was the only Belgian ecclesiastic to take part in them with Cardinal Mercier, who often appealed to him on points of theology. On more than one occasion he has undertaken missions where diplomatic tact and discretion were necessary. He seems to be in sympathy with the movement that went on under the aegis of Cardinal Mercier and his appointment should find great favor in the eyes of Anglicans.

A very touching story concerning the late Cardinal Mercier has recently been printed in the Paris *Croix*. It shows how in his relations with the enemy during the war there was no personal animus but a real love of Christian justice. This story seems to have originated from the *Berliner Tageblatt*. One day during the course of the war the Cardinal was walking in his Cathedral when he saw a young Prussian lieutenant looking at various things in the famous building. Mercier turned to his companion and asked him in Latin how old he thought the young man was. But the officer had heard and replied, "*Diem nataam vicesimam hodie Machinis habeo.*" The Cardinal smiled and got into conversation with the young man, and finally asked him to the Palace to dinner. They had a long talk about his

family and his studies and lastly about the hard life of the trenches, and when the Archbishop asked him how he stood the soldier's life, he replied, "*Ego dormio et cor meum vigilat.*" This brought tears to his host's eyes. Before allowing him to go, he gave him his blessing (though he was a Lutheran) and said, "It is not the Cardinal who gives you his blessing, but an old man who has always had courage to do his duty and who gives his blessing to the young man also going to do his. Go, and may God protect you." As the young man was about to take the train to the front a priest came up to him and gave him a parcel containing some food and a copy of Horace's *Odes*. The Cardinal had marked a page on which were some verses concerning the reward that heroes receive at Olympus. This young man afterwards wrote in the Berlin paper his kindly recollection of the Cardinal who at a time of hatred and bitterness had given him this little birthday present.

#### THE LEAGUE OF NATIONS

Those who are anxious to wreck the work of the League of Nations have had their way, and Brazil has insisted on her claims to have a permanent seat on the Council, which means that Germany will not come in. It would be interesting to know what exactly lies behind Brazil's demand and whether any European country, anxious to exclude Germany, has brought pressure to bear upon Brazil. At any rate it seems to prevent peaceable settlements of European quarrels.

#### THE RUSSIAN PERSECUTION

Things in Russia seem to go from bad to worse. When the Metropolitan Peter succeeded the late Patriarch Tikhon, he at once made a will, knowing what possible fate might be in store for him. He decreed that the Metropolitan Serge, formerly of Finland, should act as his locum tenens in emergency. Now the Soviet Commissar of Religion, Turkhov, has ordered the arrest of the Metropolitan Serge.

In many ways the situation is similar to that of three years ago, when only the protest of the civilized world, of which the present Archbishop of Canterbury was the mouthpiece, prevented Tikhon's execution. The friends of the Russian Church must again watch and see that a like eventuality does not occur again.

#### THE FRANCISCAN SEPTCENTENARY

This year the ancient city of Assisi will draw many pilgrims, for it will be especially remembered as the septcentenary of the Little Poor Man. On October 4th is the anniversary, and the Italian government has already gone so far as to proclaim it a national holiday. This government has also issued a postage stamp to commemorate the event. It is indeed remarkable to see how Signor Mussolini's government has gone out of its way to be friendly to religion. This is indeed in marked contrast to the French government which recently refused to allow special trains to be run in connection with the ceremony of the blessing of the waters in Brittany. The proceedings will begin in September. The program is in the hands of a committee of prominent ecclesiastics. The first week of September will be devoted to recalling the return of St. Francis as described in the *Mirror of Perfection*. The second week of September will be the canticle of the sun, and it will be centered in the Church of St. Damiano outside Assisi, which St. Francis repaired with his own hands. Mount Liverna will hold the celebrations of the third week, where on Holy Cross Day, 1224, took place the episode of the Stigmata. The fourth week will recall the last journey from Assisi to the Portiuncula and his blessing of Assisi. The solemn commemoration of the saint's death will take place on October 3d in the Basilica of St. Mary of the Angels, built round the mother church of the order, and on the next day the glorification of the saint will take place in the triple church of San Francisco at the high altar above his tomb. The celebrations will go on till August 2, 1927, when the closing scene will be the great Pardon of the Portiuncula, which has drawn thousands of the faithful to that shrine to receive the great indulgence secured for them by the saint in 1216.

C. H. PALMER.

### NEW PRINCIPAL FOR HANNAH MORE ACADEMY

REISTERSTOWN, Md.—Miss Laura Fowler, a native of Maryland, has accepted the headship of the Hannah More Academy, and will enter upon her duties in September. Miss Fowler has had a long experience in the education of young women. She is a Bachelor of Arts of Bryn Mawr College, with graduate courses at Columbia University. For some years she was assistant to the principals at the Shipley School, noted as a preparatory school to Bryn Mawr and other colleges. For six years she served as head of the Department of Mathematics in Bryn Mawr School Baltimore, having supervision of instruction in all grades from the primary through the college preparatory, and for the past two years she has been principal of St. Margaret's School, Tappahannock, Va. Miss Fowler has arranged to continue the present faculty of Hannah More Academy and do all in her power to maintain the high ideals for which the school has always stood, preserving the general policies and traditions of the past as far as changing conditions will permit.



# Lieutenant-Governor of Ontario Unveils Reredos as War Memorial

## Canon Cody to Preach at League of Nations Assembly—A Sermon in One Sentence

The Living Church News Bureau  
Toronto, April 1, 1926

ON PALM SUNDAY MORNING THE Lieutenant-Governor of Ontario, the Hon. H. Cockshutt, unveiled a beautiful memorial alabaster reredos and screen at St. Paul's Church, Toronto, which has taken two years in its preparation.

With the great organ pealing forth in the notes of *The Dead March in Saul*, His Honor the Lieutenant-Governor, who was attended by his staff, drew aside the Union Jacks which veiled the three sections of the screen, and pronounced the words of the dedication: "To the glory of God, and in honored memory of the men of this congregation who during the Great War of 1914-18 gave their lives for King and country, for loved ones, home, and Empire, for the sacred cause of justice, and for the freedom of the world." The religious ceremony was conducted by the Rev. Canon H. J. Cody, the vast congregation joining in the singing of the hymn, *O Valiant Hearts*, written by John Arkwright in memory of three sons who paid the great sacrifice, and the long list of the fallen, inscribed on the panels, being read by Brigadier-General C. H. Mitchell, C.B., C.M.G., D.S.O.

In an inspiring address, based on the text, "Be thou faithful unto death, and I will give thee a crown of life," Canon Cody paid homage to the great sacrifice made by the men of St. Paul's Parish who had fallen in the late war. A message of regret from the Bishop of Toronto, who was unable to attend the service, was read by the rector, while a warm tribute was paid the memory of the Rev. Dr. E. A. McIntyre, whose ordination had taken place in St. Paul's Parish.

Sir Robert Falconer, President of the University of Toronto, read the Scripture lesson. As the strains of the National Anthem died away the benediction was pronounced by the Rt. Rev. J. R. Lucas, Bishop of Mackenzie River.

Unique among the carvings of the memorial screen are the portrait figures in stone found in niches on the side of the sections and representing the following heroes: Drake, Nelson, Beatty, King Richard of the Lion Heart, Edward the Black Prince, King Henry V, King George V, Earl Kitchener, Florence Nightingale, Marshall Foch, Earl Haig, and Lord Byng.

Seventy-three members of the congregation laid down their lives during the war, and are commemorated in the screen.

### CANON CODY TO ADDRESS LEAGUE

The Rev. Canon H. J. Cody, rector of St. Paul's Church, Toronto, has been invited to preach the English sermon at the seventh assembly of the League of Nations in Geneva on September 12th, and leaves for England about the end of August. The sermon is delivered in the ancient Cathedral Church of St. Peter. Dr. Cody, who has already been honored by invitations to preach at Westminster Abbey, is being congratulated on winning this new honor, and Canada is proud to be honored in the person of her best

known preacher. Last year Dr. H. E. Fosdick of New York was the preacher. The Archbishop of Canterbury preached the opening sermon at the first Assembly of the League, and subsequent preachers have included Bishop Brent and Dean Inge.

### THE TWO TONGUES

During the course of an induction service held at West Montreal, Bishop Farthing made an extremely good point and indeed preached a whole sermon in a single sentence when, addressing the congregation, he said: "I ask you here, too, to stay the tongue of criticism and loosen the tongue of prayer."

### CHURCH WORK IN A NEW GOLD-MINING CAMP

The Bishop of Montreal in the diocesan paper tells an interesting story of the plans being made to provide for the spiritual needs of the men at the new gold-mining camp at Rouyn in the Province of Quebec.

"The Rev. R. S. Booy most kindly took a long cold journey into Rouyn from Temiskaming, and spent a week there. He visited a number of the people, got an option on a church site in the town site of Rouyn, had a service in the moving picture theater, which was most kindly loaned by Mrs. Carey on Sunday evening; and after the service he held a business meeting. He gained a good deal of useful information. He rendered excellent service for which the whole diocese is indebted to him. It seemed necessary that we should begin work there as soon as possible. There was no available man ready to go in permanently, so I asked the Rev. E. A. Findlay if he would go there for three or four months, and start the work. It was making a big demand upon him, but he most kindly consented, and will go up at once. He has had much experience in pioneer work, having been in our lumber shanty work, and have also laid the foundations of our work at Temiskaming, though the present conditions at Rouyn are rough, whereas Temiskaming, even in those days, afforded more comforts and facilities. It is necessary to have a priest at Rouyn, as it is so isolated, especially during the winter. If I cannot get a man in priest's orders to go in when Mr. Findlay comes out, Mr. Hatcher one of the ordinands for Trinity Sunday, will go in, and I will ordain him priest in the Autumn.

"There are a number of mines which will be developed in the region round about. At present the chief center for all residents and business is at Rouyn townsite. Our work for the present will be centered there. The Noranda is the biggest mine there, and they have obtained from the Quebec government a site for the town of Noranda. We have been promised a site for our church there when it is developed. There will not be much actual development until the railway gets in. The construction work is now going on and, the Church Camp Mission has given us a grant of \$1,200 for 1926 for work among the railway construction men.

"It is not possible to say what will be the best methods of work. My idea now is to erect a building in which we should have a room for games, where men could come in and smoke and spend the evening then another room for quiet reading and writing for the men; and also a small chapel where all residents could come not only for services, but for private devotions throughout the day. There are not many facilities for privacy in the bunk houses and shacks, and a "God's Room" of this sort should prove of great value to many earnest people. Then in addition there should be the chaplain's quarters. This, if we can carry it out, would make the mission house of real practical use to the men there, and would be a center for them where they would be free from the temptations which are unhappily associated with mining communities."

### MISCELLANEOUS NEWS ITEMS

The Bishop of Niagara is back from a European trip. He visited England, France, Switzerland, and Italy.

The resignation of the Bishop of Ontario, to take effect May 1st, has been accepted by the House of Bishops with profound expressions of regret.

Passion Music has been a special feature during Holy Week of a number of Toronto's leading churches: St. James' Cathedral giving Dr. Ham's *Solitudes of the Passion*; St. Paul's and many others, Stainer's *Crucifixion*; St. Paul's, Hayden's *Passion*, while Bach's *St. Matthew's Passion* was given at the Convocation Hall of Toronto University.

Fr. Seyzinger, of the Community of the Resurrection, conducted a Holy Week mission at St. Thomas' Church, Toronto.

Captain Casey, of the Church Army, has been in Canada making preliminary arrangements for a Church Army Crusade of Witness in the dioceses of Montreal, Ottawa, Ontario, Toronto, and Niagara.

## BISHOP OF LONDON MAY ATTEND CATHOLIC CONGRESS

MILWAUKEE, Wis.—The Committee of the Second Annual Catholic Congress which is to hold its three-day session in Milwaukee, beginning October 12th, has announced the following committee which has been organized to look after the local arrangements: Chairman, the Rt. Rev. Benjamin F. P. Ivins, D.D.; Mr. Ernest A. Barlow, Milwaukee; Mr. Frederick Chandler, Milwaukee; the Very Rev. Charles S. Hutchinson, D.D., Milwaukee; the Rev. H. H. Lumpkin, Madison; Mr. Frederic C. Morehouse, Milwaukee; Mr. Clifford P. Morehouse, Milwaukee; Mr. Charles Morris, Milwaukee; the Very Rev. E. J. M. Nutter, Nashotah; the Hon. M. B. Rosenberry, Madison; the Rev. William Stone, Milwaukee; the Rev. Harwood Sturtevant, Racine; Mr. Henry Tyrrell, Milwaukee; the Rev. Robert Vinter, LaCrosse; the Rev. C. B. B. Wright, Ph.D., Milwaukee.

The Bishop of London is to be in this country next fall, and the Congress is making an effort to secure his presence in Milwaukee at, at least, some of the sessions. In spite of the Bishop's many engagements—it is said that he has had over five hundred invitations to speak while in the country—it is hoped that arrangements will be carried out to have him address the Congress. It will be remembered that he was one of the outstanding figures at the Anglo-Catholic Congress in London.

(Picture on page 794.)

## TO BEGIN HOSPITAL WORK IN BROOKLYN

BROOKLYN, N. Y.—At the special meeting of the trustees of the Church Charity Foundation, it was decided with the full approval of Bishop Stires to proceed at once to break ground for two units of the proposed new St. John's Hospital. The units to be constructed at once are the Gibb Memorial Chapel and the power plant.

The total cost is estimated at \$1,600,000. Of this sum, more than \$700,000 is available and it is thought that individuals and families will welcome the opportunity to construct some or all of the remaining units as memorials.

The erection of the new hospital will release the old St. John's for a purpose which will satisfy a tremendous need in Brooklyn, and has been desired for years by the Sisters of St. John for chronic and incurable cases.

The ceremony of breaking ground will take place in the near future.



## Observance of Holy Week Spreads Among Protestants of New England

**Dr. Edrop Closes Mission in Somerville—Death of Wife of Boston Priest—Bishop Babcock Home**

The Living Church News Bureau  
Boston, April 8, 1926

**H**OLY WEEK HAS BROUGHT WITH IT the usual increase in the number of services in almost every church throughout the Diocese. But there seems also to be a notable change in other ways. In the first place, the number of special Lenten series of services among Protestants seems to go on increasing year after year, and these in many cases find their climax in some places in some form of religious service early in the morning of Easter Day. All this is so much for the better and seems to point to the day when there will be a union formed between ourselves and our Protestant brethren, and one which will have developed not so much from the efforts of all such religious bodies, together with ourselves to see what there is in our respective forms of religion which we can give up, as from the Protestant bodies having definitely learned from personal practice to understand the Catholic forms of worship. On the other hand, it seems very distressing to note the number of churches in our own Communion, where Maundy Thursday is being made the occasion for evening celebrations of the Holy Communion. We had almost thought that the age for such services had passed on, but now we see a remarkably large number of our churches announcing these evening celebrations on Maundy Thursday, with the hours running all the way from noon to eight P.M., and, as is, indeed even more remarkable and far less easy to understand, we find that in one of our important city churches there was apparently a celebration of the Holy Communion on the morning of Good Friday.

### MISSION SERVICES AT EMMANUEL CHURCH, SOMERVILLE

On Palm Sunday night there was brought to a conclusion a most remarkable series of mission sermons at Emmanuel Church, Somerville, which have been delivered on the six Sunday evenings in Lent by the Rev. Percy T. Edrop, D.D., of Emmanuel Church, Boston. There was absolute mutual confidence underlying the enterprise, and it was fully justified. The sermons were strong and thoroughly evangelical. The preacher delivered his message without restraint and with entire sincerity, and it was received by the large congregations which attended throughout the whole series with the closest attention and heartiest sympathy. His sermons on The Sacramental Life, on Prayer, and on What We Mean to Christ reached particularly high levels, and gave to the people an inspiration which cannot but be abiding.

### DEATH OF THE WIFE OF ONE OF BOSTON'S CLERGY

It came as a great shock to the clergy of the city to read last Saturday of the comparatively sudden death on the previous evening at the rectory of St. Michael's Church, Milton, of Edna Henry, the beloved wife of the rector, the Rev. Vincent LeRoy Bennett. Only thirty-two years ago she had first seen the light of day in Canton, China, where her parents,

Dr. and Mrs. Benjamin Henry, were among the first missionaries. Owing to the death of her parents early in her life, she was brought up by Mr. and Mrs. Frank Damon, who were missionaries in Honolulu. She was married to Mr. Bennett in New York in 1917, coming to Milton in 1921. Mrs. Bennett was graduated from Mills College in San Francisco, and in 1909 moved to New York, where she was graduated from Barnard in 1915, afterwards teaching theology there for five years. The funeral took place at St. Michael's, Milton, on Monday afternoon, Bishop Slattery officiating, assisted by the Rev. Messrs. Howard Weir, of Grace Church, Salem, Harry P. Nichols, D.D., of New York, and Donald B. Aldrich, of the Church of the Ascension, New York. Interment was in Milton cemetery.

### BISHOP BABCOCK AT HOME

We gladly record the homecoming of Bishop Babcock, warm friend of all the diocese of Massachusetts, after having been in the Eliot Hospital for some weeks. He seems to be slowly regaining his former health and strength. It had been ex-

pected that he might have been able to preach the noonday sermon at the Cathedral on Holy Saturday, but, to the great disappointment of many, these hopes could not be realized. Owing to his inability to preach at the Cathedral, the Rev. Smith Owen Dexter, of Trinity Church, Concord, filled his place on Holy Saturday, preaching on the day of Silence.

### OTHER SPECIAL LENTEN PREACHING

Other special preachers during Holy Week have been the Rev. H. K. Sherrill of Trinity Church, at the Cathedral at 12:10 on Monday, followed by Bishop Lawrence on Tuesday, Wednesday, and Thursday, while the Three Hour Devotion there on Good Friday was conducted by the Rev. John T. Dallas, D.D., vicar. At Trinity Church the noonday preacher during Holy Week has been the Rev. Angus Dun of the Episcopal Theological School, while Bishop Slattery preached the Three Hours Devotion on Good Friday. On Wednesday in Holy Week, Bishop Slattery preached at the noonday service in Keith's Theater under the auspices of the Greater Boston Federation of Churches, and took for his subject The Unrecorded Day. On the following day the preacher there was the Rev. Edward T. Sullivan, rector of Trinity Church, Newton Center, who took for his theme Pilate Washing His Hands.

## Crowds Throng New York Churches; Influenza Attacks Bishop Manning

**Art Critic Praises Cathedral—Dean Robbins Preaches—Platon Finally Ousted from Russian Cathedral**

The Living Church News Bureau  
New York, April 3, 1926

**C**LEAR SKIES AND A SPRINGLIKE warmth in the air combined to augment the crowds that always throng the city churches on Good Friday. Few sights are more profoundly impressive than a great church filled, even taxed to capacity, on a Good Friday afternoon; busy men and women pausing to heed the spiritual messages that come through the preaching of the Passion; the unceasing appeal to mankind, the drawing power of the Christ lifted up.

At old Trinity Church, where Bishop Johnson of Colorado was the preacher, it was estimated that at least 10,000 persons attended a part of the Three Hour Service. The great nave of St. Thomas' Church was completely filled and many stood at the back to hear the addresses given there by Canon Lubeck. At the Transfiguration hundreds were turned away; groups stood in the churchyard awaiting an opportunity to get within the church. Nave, transept, and chapels were filled and every inch of standing room was utilized to care for the throng that came to hear Fr. Huntington. At the Cathedral Dr. B. Talbot Rogers was the preacher. Dr. Bell at the Church of the Resurrection, the Rev. A. S. Duncan Jones of London at St. James.

### ILLNESS OF BISHOP MANNING

Bishop Manning is today (Holy Saturday) confined to his bed at the Episcopal Residence with an attack of influenza. Most of his appointments for the next few days have been cancelled, although the

Bishop plans to preach tomorrow at eleven o'clock at the Cathedral.

### ENGLISH ART CRITIC PRAISES CATHEDRAL

Bishop Manning had as a guest on Tuesday of this week the British art critic, Mr. C. Reginald Grundy, who has come to America to visit our museums. (See picture on page 794.) He declared that the Cathedral is a splendid corrective of the opinion abroad that the typical American building is the commercial skyscraper, destined to be demolished in twenty or thirty years to make way for greater structures. In the Cathedral he saw a building erected for the ages to come, surpassing in permanency the ancient churches of Europe, for at St. John's the great piers are being filled with solid stone in contrast with the rubbish which often was used to fill up the piers in the cathedrals abroad.

### SCENE OF CONSECRATION OF BISHOP MANNING ON CANVASS

The artist, Mr. Taber Sears, has completed a painting which portrays the scene at the consecration of Bishop Manning. The service took place in the Cathedral on May 11, 1921. The canvass measures seven and a half feet high and five feet four inches wide.

The scene shows the late Most Rev. Daniel Sylvester Tuttle, then Presiding Bishop, and consecrator at the service, presenting the Bible to the newly consecrated Bishop of New York.

After Easter the painting will be on exhibition in the Cathedral. It is hoped that, by the generosity of some friend, it may be purchased and given a place of permanence in the Cathedral. It is valued at \$6,000. In the event that it is purchased the artist, Mr. Sears, desires to give one half of the purchase price to the Building Fund.



DEAN ROBBINS PREACHES ON MEANING OF  
THE CROSS

In his sermon at the Cathedral on Palm Sunday, the Dean, the Very Rev. Howard C. Robbins, D.D., declared that the price of personal freedom and independence of opinion is a dear one, for it usually goes hard with him who criticizes the existing order of things.

"The meaning of Lent, the very symbol of the Cross, is the glorification of that uncompromising opposition to evil. That Cross was borne by Socrates, by Isaiah, Joan of Arc, Columbus, Lincoln, and it will ever be the triumphant burden of those who labor for the Lord.

"The world is dotted with examples of those who sacrificed self for truth, of those who refused to be less radical or less emphatic in their denunciation of conditions.

"When a preacher speaks of social justice in the abstract he is always applauded, but when he begins to point out specific and personal instances then he meets difficulty and opposition.

"The Cross is also the mark of triumph. Suffering and martyrdom have their compensation in the freedom of conscience and opinion and in the inevitable advance of society."

## SOCIAL SERVICE INSTITUTE

The New York School of Social Work, located at 105 East 22d Street, announces its second annual Social Service Institute for Priests, Ministers, and Rabbis, to be held from June 7th to 18th. An excellent course of study is outlined in the prospectus which covers such topics as Labor Problems, Community Problems, Social Case Work, Child Welfare, Crime and Punishment, and Behavior Problems. The attendance is to be limited to one hundred.

METROPOLITAN OUSTED FROM  
RUSSIAN CATHEDRAL

It appears that the controversy that has been raging for the past three years concerning the rightful occupant of the Russian Cathedral here in New York has, at last, been settled by a decision of the State Court of Appeals. By it, the claims of Archbishop John S. Kedrovsky, who is supported by the present regime in Russia, are recognized. The Metropolitan, Platon Rojdesvensky, was forced yesterday to abandon the Ecclesiastical Residence in favor of his successful opponent. In a brief statement issued after his ejection, the Metropolitan, who represents the former regime in Russia, declared his firm faith that in America truth must eventually triumph and that he is willing to wait patiently for conditions to be righted. The record of events at the Russian Cathedral since Archbishop Kedrovsky in 1923 went to Russia and began his contest for the Metropolitan's place is an account of court orders and injunctions, riots and raids, of factional bitterness expressed at the very doors of the Bishop's church. At any rate, Kedrovsky is now the legal occupant of the archiepiscopal throne, recognized by both the Russian government and our Court of Appeals; he becomes the head of about 300 parishes and the chief pastor of nearly a million communicants.

## CITY MISSION ACTIVITIES

In those institutions where chaplains from the New York Protestant Episcopal City Mission Society are responsible for ministrations to all non-Roman, non-Jewish enrolment, there were during Lenten weeks many special services in wards and chapels, several confirmations, and all sorts of little extra kindnesses by way of

expressing the sympathy of Church friends for those in distress. There has been a lot of refurbishing of old altars and old chapels, too—for the City Mission Society during the ninety-five years of its ministrations, has tried, with the help of the New York Altar Guild and interested friends, to establish and maintain chapels in these institutions, so that walk-in-patients, prisoners, and staff may have a suitable place to worship. And always on Easter, chaplains distribute bright flowers and potted plants in chapels and wards.

At the City Home on Welfare Island throughout Holy Week, Chaplain Sydney N. Ussher went from ward to ward celebrating bedside Communion services, as did many of the other chaplains in hospitals. Last year he celebrated twenty-one ward services, besides the Communion on Easter morning in the Chapel of the Good Shepherd. Recently Chaplain Ussher took twelve wheelchair men in a city bus to the Capitol Theater. These men had not been away from the City Home for many months previous to this, and were treated on the way home to doughnuts and coffee served in the bus.

At the Tombs, Chaplain Joseph H. Ivie baptized twenty-four prisoners on Sunday, March 21st, and baptized a second group on Palm Sunday.

As part of the Lenten program at Bedford Reformatory where Chaplain Annesley T. Young ministers, there have been illustrated lectures on the *Life of Christ*, *Ben Hur*, and *Quo Vadis*, given in the auditorium every Saturday afternoon, at which approximately three hundred inmates and matrons have been present. On Good Friday Chaplain Young gave in the Bedford auditorium *The Events of the Last Week of our Saviour's Life*. During Lent he held a weekly Mass on Monday morning, at which an average of sixty-five was reported. Holy Communion was celebrated on Easter Day in the chapels at Bedford Reformatory, Riker's Island, and Riverside Hospital, and Chaplain Young distributed Easter-egg candy, tobacco, flowers, and postcards in wards and dormitories.

At the City Penitentiary, where Chaplain William B. Eddy represents the City Mission Society, the Easter sermon was preached by the Rev. L. Ernest Sunderland, superintendent, who also preached at the City Home on the north end of Welfare Island.

At the House of Refuge, where Chaplain T. W. B. Magnan officiates, a Confirmation class of more than fifty boys is in preparation for presentation in May. Under Chaplain Magnan's leadership the boys are also concluding a successful soccer and basketball season, and are now trying out recruits for baseball, since Chaplain Magnan believes that athletics play an important part in a constructive program for the delinquent boy. Chaplain Magnan held Easter services at the House of Refuge, at the new Altar Guild Chapel at Inwood House, and at the New York Skin and Cancer Hospital.

## NEW MEMORIALS AT ST. IGNATIUS' CHURCH

A new credence, given in memory of Charles Frederic Zabriskie, has recently been built into the wall of the Lady Chapel at St. Ignatius' Church, West End Avenue and Eighty-seventh Street. The credence is of limestone; it consists of shelf, recess, and canopy, and was designed by Cram and Ferguson.

Fr. McCune announces also a gift of a set of Stations of the Cross which will be carved in wood by Angelo Lualdi under

the direction of the above named architects. The stations are given in memory of Andrew Murray Young.

## NEW YORK NEWS NOTES

Bishop Stires of the Diocese of Long Island, acting for the Bishop of New York, confirmed a class of eighteen at St. Thomas' Church, New York, on Saturday in Passion Week. After the service a large throng of former parishioners greeted the Bishop and his wife.

The Rev. John Cornell, a presbyter of the Diocese of New York and at one time on the clergy staff at the Cathedral, has been judged incompetent to handle his own affairs. The action was taken following disclosure that while in a state of mental ill health a considerable portion of his large estate has been lost.

The Jewish people of New York are engaged in a tremendous effort to raise six million dollars as the city's quota toward a fifteen million dollar fund for the relief of starving Jews in eastern Europe. Bishop Manning has written to William Fox, the local chairman of the drive, saying that "all who become aware of the facts, whatever their religious faiths may be, will, I am sure, sympathize with the efforts of the Jews of America for aid of their suffering and destitute co-religionists in foreign lands, and will wish you full success in raising the amount needed."

Following a week of no preaching at the noonday services in Trinity Church, sermons will be resumed at these services on Monday, April 12th, and continued until the end of May. The Wednesday and Friday organ recitals by Mr. Lefebvre will be continued also, these follow immediately after the Church service.

HARRISON ROCKWELL.

TO HOLD  
PREACHERS' CONFERENCE

WASHINGTON, D. C.—The second annual conference of clergy in connection with the College of Preachers will be held this year at Washington Cathedral from Monday, June 7th, to Saturday, June 12th. Accommodations are limited, as not more than thirty can conveniently be taken care of, and the problem of selection is difficult. The majority of those who came last year have been asked to return, but some places have been held for new men.

The same general plan will be followed this year as last. In the mornings there will be two courses of lectures on subject matter—in other words, on what to preach about. The titles of these courses are God in His World, and Redemption in the Body of Christ. In the afternoon there will be another course of lectures on Types and Technique of Preaching. In the evenings there will be conferences of a more informal character, led by competent men, on such topics as Mission Preaching on the Platform, Mission Preaching in the Pulpit, Making the Bible Known and Read, and Evangelism and the Church. Opportunity will be given for small group conferences of an informal character on matters of particular or special interest.

Among the lecturers and leaders will be the Rt. Rev. Drs. Freeman, Bishop of Washington, Bidwell, Bishop of Ontario, and Darst, Bishop of East Carolina, the Rev. Drs. Lubeck, Canon of Washington, and Johnston Ross, of the Union Theological Seminary, the Rev. Messrs. Hodgson, of the General Theological Seminary, and Gaynor Banks, of the Society of the Nazarene.



## Baltimore Children Get Visual Lesson on Church Ornaments

### Mock Baptism Also Held With Boy "Priest" Officiating—Bible Study Visualized

The Living Church News Bureau)  
Baltimore, April 5, 1926]

WORKING UPON THE THEORY THAT "what goes in one eye never goes out the other," the children's services on Thursday afternoons during Lent at the Church of The Prince of Peace, Baltimore, conducted by the rector, the Rev. Christopher P. Sparling, have exemplified the fact that the Church teaches a great deal through the eye. In demonstrating the threefold ministry, for example, three of the choir boys are vested in diminutive vestments, as bishop, priest, and deacon, while the rector explains the various vestments they wear, and the duties of the three orders of the sacred ministry. The method of making a deacon and ordering a priest are practically illustrated, also the Confirmation service. The spiritual life of a child from Baptism to becoming a communicant is demonstrated. An imaginary Baptism is held with the boy priest, and the sponsors in the right numbers and sex as the case might be. One afternoon was spent on showing how the Church teaches through the eye that the Holy Communion is a memorial of our Lord's death, such as the use of the linens, the manual acts, etc., and another afternoon on the Holy Communion as a Means of Grace, the receiving of the "Bread of Life which came down from Heaven."

The interest of the children has been maintained throughout and the large attendance has not been affected even by stormy and rainy days. These services have been attended by a large number of adults who have expressed themselves as being grateful for this opportunity of learning much that is practical about the Church and her customs.

#### VISUALIZED BIBLE STUDY

Every Friday night during Lent at the Church of The Prince of Peace, Baltimore, the rector, the Rev. Christopher Sparling, has conducted a Lantern Service in the great hall of the new parish house. The words of the hymns and prayers, sometimes Evening Prayer and sometimes the Litany, are projected on the screen from the stereopticon. The course of illustrated addresses this Lent was on The Holy Land Today. The plan followed was to visit the various places and see them as they are today (many of these illustrations were made from photographs taken by the rector on the occasion of his two recent visits there), and then to show on the screen views of events of both the Old and New Testaments that took place there. The six evenings were spent in and Around Bethlehem, Nazareth, and Vicinity, Around the Sea of Galilee, From Jerusalem to Jericho and the Dead Sea, Jerusalem and the Mount of Olives, and Jerusalem, from the Temple Area to the Church of the Holy Sepulchre by the Via Dolorosa. Good Friday night was reserved for the story of the Crucifixion, illustrated by many slides which are copies of the finest masterpieces; the result of a personal collection of slides during many years.

#### MISSION STUDY CLASSES

The Corporate Communion of the mission study classes of the Diocese of Maryland was held at Grace and St. Peter's Church Wednesday, March 31st, at 10:30 A.M. The offering of \$750.75 was given as usual to the Edith Duer Memorial Library, Porto Allegre, Brazil.

Besides the list already sent in to the chairman of the Mission Study Commission, there have been classes held at Memorial Church by Mrs. Ivah Thomsen and at the Church of the Resurrection by Mrs. Richard Woodward, and St. Anne's Annapolis, held two large classes, one on Latin America and the other followed the program laid out by the *Witness* with special speakers at each meeting. This parish has developed some splendid leaders by this method.

H. P. ALMON ABBOTT.

### BISHOP ROWE DEDICATES WRANGELL HOSPITAL

[BY TELEGRAPH]

SEATTLE, WASH., April 4—Bishop Rowe writes on Tuesday, March 30th, from Wrangell, Alaska, as follows:

"This afternoon at 2:30 P.M., we held the ceremonies of laying the corner-stone and formally opening the hospital. It is a red letter day in the history of Wrangell, the day was ideally beautiful. All business places closed from 2:30 to 4:00. Schools were closed, and hundreds of children, a great number of Wrangell people, the Roman priest, and the Presbyterian minister, all were present. It was like a Fourth of July celebration. The hospital is complete, fine, the pride of Wrangell. The governor of Alaska visited the hospital under my escort. He was surprised and delighted. 'The finest hospital in Alaska,' he said."

SEATTLE, WASH.—The Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, has just left here on his way to Wrangell, Alaska, where he will dedicate the new Church hospital, construction of which is nearing completion.

Wrangell has long needed a hospital badly. The people of Wrangell, regardless of class or creed, are as a unit in their interest in it. It is the only hospital in Wrangell, and it dominates the town, occupying the most conspicuous site in the place. It is up-to-date, has an elevator, is for whites and Indians, and has cost \$40,000.

(Picture on page 794.)

### NEGRO COMPOSES EUCHARISTIC MUSIC

NEW YORK—A choral setting for the service of the Holy Communion has been composed by the Rev. A. M. Cochran, rector of St. Ambrose' Church and director of music at St. Augustine's School, Raleigh, N. C. Mr. Cochran, himself a Negro and a trained musician, has with an effect of great richness and dignity based his choral setting on a number of the more dignified Negro spirituals. The result is beautiful and in no way spectacular. The Negro melodies are so delicately introduced that anyone unfamiliar with them would hardly detect their presence. The tone is reverent and devotional throughout. These ancient slave songs have thus reached the highest use that music can attain.



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# St. Paul's, Chicago, Holds Memorial Service for Rev. Charles H. Bixby

Progress at Church of the Epiphany  
—Two New Chicago Churches—  
News Notes

The Living Church News Bureau  
Chicago, April 8, 1926

A BEAUTIFUL MEMORIAL SERVICE for the Rev. Charles H. Bixby, former rector, was held at St. Paul's Church, Chicago, on Friday afternoon, March 26th, the anniversary of Mr. Bixby's birthday. Mr. Bixby, who would have been eighty-seven years of age had he lived until March 26th, was rector of St. Paul's, Chicago, for twenty years, and rector emeritus for twenty-five years. He was a graduate and Master of Arts of Williams College, and studied at the Cambridge Theological School. He was ordained in 1872 and was rector of St. Peter's by the Sea, Narraganset Pier, and of All Saints', Brooklyn, before he came to St. Paul's in 1881. The rector, the Rev. George H. Thomas, and Bishop Page, who succeeded Mr. Bixby, have written loving tributes in the current issue of the St. Paul's Parish Record, which many will be glad to read. Mr. Thomas speaks particularly of Mr. Bixby's pastoral gifts. "I had not been in Chicago an hour before I met one of Mr. Bixby's innumerable friends who were not Church members, a Jewish tailor who exclaimed, 'Mr. Bixby, Oh, Mr. Bixby, he used to come and sit upon my bench, and play with my little Rebecca.'"

Bishop Page, speaking of his association with Mr. Bixby after he had succeeded him at St. Paul's, said:

"Charles H. Bixby was indeed a saint going up and down in our midst. The sweetness and light of his character radiated the Holy Spirit everywhere he went. He ruled his people diligently with the rod of love, and association with him was indeed the privilege of the people of God. Whatever spiritual power or influence St. Paul's, Chicago, has is immeasurably due to the culture, the devotion, loving kindness, gentleness, and humility of Charles H. Bixby, in whom was peculiarly incarnate the spirit of Christ."

## PROGRESS AT THE CHURCH OF THE EPIPHANY

The Church of the Epiphany, Chicago, is one of the latest parishes to adopt the Cumulative Endowment Plan as set forth and originated by the Rev. Dr. Atwater of Akron, Ohio. The plan was formally approved by the vestry and has been accepted by the parish. In brief the plan is for members of the parish or their friends to solicit subscriptions for an endowment fund from time to time, and build up a cumulative fund. Nearly \$2,000 has already been added to the fund at The Epiphany, \$1,500 being given by a former parishioner and communicant.

## NEWS NOTES

The Rev. Edward Smith of the Diocese of Sacramento has been appointed a member of the City Missions Staff, succeeding the Rev. Austin Pardue, who has become director of Lawrence Hall for Boys. Fr. Smith will act as chaplain of the Cook County Hospital, the Home for the Friendless, the Chicago Home for Girls, and the Women's Department of the Bridewell.

Another new church is being built on the South Side and will be completed shortly after Easter, St. Matthews, at

the corner of Marquette Road and Hermitage Avenue. The Rev. E. V. Griswold is the priest-in-charge. Many beautiful memorials have been given for the new building.

Services will be held for the first time on Easter Day, in the beautiful new church of Emmanuel, La Grange, the Rev. Irvine Goddard, rector. The W. W. Kimball Co., of Chicago is putting in the new organ, a beautiful instrument which will be ready for use in September.

The Men's Club of Saint Luke's, Evanston, attended service in a body on Palm Sunday afternoon, marching in the procession after the choir. Dr. Stewart gave a brief address on Stop at Calvary on Signal Only. The choir sang Maunder's *Olivet to Calvary*. Five new members were initiated into Gamma Kappa Delta by the rector on Sunday evening, March 29th.

The eleven o'clock service on Easter Day was broadcast by Station WIBO.  
H. B. GWYN.

## BISHOP MURRAY BACK ON JOB

NEW YORK, N. Y.—The Most Rev. John Gardner Murray, D.D., Presiding Bishop and Bishop of Maryland, has recovered from his recent illness and resumed his office duties, though, on advice of his physicians, he is compelled to forego travel and speaking engagements. He is rapidly on the road to his normal condition of health and strength.

Bishop Murray's doctors say he made a record-breaking recovery, leaving the hospital two weeks sooner than could have been expected. He returned to his apartment on March 23d, for ten days, and then was to go to Atlantic City to complete his convalescence, stopping in Baltimore for Easter, where he hoped to attend the early service in the Pro-Cathedral. He expects to preside at Dr. Dallas' consecration on May 4th, and to attend the May meeting of the National Council, in Racine, Wis., after that going to his place in Nova Scotia for the summer. He is of course under strict orders to attend to nothing that does not require his personal attention.

## DR. ATWATER ACCEPTS CALL TO BROOKLYN

AKRON, OHIO—The Rev. George P. Atwater, D.D., has resigned the rectorship of the Church of Our Saviour, Akron, and has accepted a call to become rector of Grace Church, Brooklyn, N. Y., to become effective October 1st.

Dr. Atwater is one of the best known authors of the Church, his book, *The Episcopal Church, Its Message for Men of Today* (1918), being a standard text for the essentials of the faith as interpreted by the American Church. Other books by Dr. Atwater include: *Young Crusaders*, *Young Crusaders at Washington*, *A National Administration for the Episcopal Church* (1919), *Card Method of Religious Instruction* (1921), and *A Word-Map of the Old Testament* (1923). He has been a deputy to the General Conventions of 1910, 1916, and every subsequent one. A graduate of Kenyon College and Bexley Hall, Dr. Atwater has been rector here ever since his ordination by Bishop Leonard in 1898.

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## Washington Churchmen Generous Givers to Church and Charity

City Has Few Additional Services  
in Lent—Greek Metropolitan  
Visits President

(The Living Church News Bureau)  
Washington, April 1, 1926

THE DIOCESE OF WASHINGTON WAS greatly heartened by the discovery recently of the fact that its communicants were the second largest per capita givers for the budget of the National Church, and that there was a possibility of their even being first.

A statement from the National Council in New York was received last week in which it was shown that the Diocese of Pennsylvania, with 69,416 communicants, was assigned a quota of \$316,000, or \$4.56 per capita. The Diocese of Washington's quota, with 24,079 communicants, is \$61,000, or \$4.54 per capita, just two cents each less than its northern neighbor.

The Washington quota has been pledged in full and the National Council has been notified that it may expect every cent of the amount so pledged. This is the result of the efforts of the diocesan officials and the campaign of education that have extended over a number of years, and is in addition to \$100,000 for Japan Relief, \$30,000 for the National Council deficit, and the numerous drives and other appeals for religious and charitable purposes that can always be found in Washington.

Efforts will be made, during the year, to exceed the quota pledges and to send to the National Council a greater per capita offering than that indicated by the figures recently sent out.

### WASHINGTON'S LENT

The midday Lenten services down town have been extraordinarily well attended, and interest has increased during the period. The services at Keith's Theater, under the auspices of the Laymen's Service Organization, have been somewhat more largely attended than in the past, but this is because the congregation is exhausting the capacity of the theater. Various speakers, including the Methodist Bishop McDowell, the Rev. Dr. Sizoo, a Presbyterian divine, Dr. Kelley, the noted Churchman and scientist of Johns Hopkins, have been heard this year. Bishop Freeman took the Holy Week Services, and hundreds were turned away every day.

There have been practically no additions to the number of services during Lent. A number of Washington churches held the Three Hour Service, Dean Bratenahl taking it at the Cathedral, and the Rev. Alan G. Whittemore, O.H.C., at St. Agnes'.

### ARCHBISHOP OF THESSALONICA

His Grace, Gennadios, Metropolitan of Thessalonica, was on a visit to Washington Maundy Thursday, and had an audience with the President. He came to present the thanks of the people of Greece to the people of the United States for their sympathy and help in the trying times through which the Hellenic people is going. It is understood that His Holiness is in the United States under the auspices of Y. M. C. A., and has hopes of providing Y. M. C. A. equipment for Saloniki, his see city.

### LADY SURMA PRESENTED TO COOLIDGE

WASHINGTON, D. C.—The Lady Surma Khanim, first lady of the Armenian people, who is touring this country on behalf of her oppressed countrymen, was presented to President Coolidge on Saturday, April 3d, by Sir Esmé Howard, British Ambassador. Lady Surma was accompanied by the Rev. William C. Emhardt, D.D., of the Foreign Born Americans Division of the National Council.

The President expressed interest in her mission and belief that the American people would respond to her appeal. Following the presentation, Lady Surma was guest of honor at a luncheon at the British Embassy.

### GAMBIER CONFERENCE TO HAVE PAGEANTRY SCHOOL

GAMBIER, OHIO—A Church Pageantry School under the direction of the Rev. Morton C. Stone, of Chicago, assisted by several other teachers of wide reputation, is to be a feature of the Gambier Summer Conference this year, June 28th to July 10th, at Kenyon College.

The principal courses will include lectures, discussions, demonstrations and practice in the religious drama. The list of courses includes such titles as: Liturgical Drama and Pageantry; Educational Dramatics; Composition of Plays and Pageants; Stagecraft and Costuming; Acting and Dramatic Technique.

Credits will be given for these courses leading to the school certificate and to the National Teacher Training Certificate. So far as is known no Summer Conference of the Church is offering a pageantry school such as this.

The Conference program, in addition to the new course, will have a faculty chosen from among the distinguished scholars and teachers in the Church. Among them:

The Rt. Rev. T. I. Reese, D.D., chaplain; The Rt. Rev. W. L. Rogers, D.D.; Mr. Lewis B. Franklin, vice-president of the National Council; the Rev. John Gass, St. John's Church, Charleston, W. Va.; the Rev. W. B. Spofford, editor of the *Witness*; Dr. Jared S. Moore, of Western Reserve University; Dr. Blake of the national G. F. S. staff; the Rev. Charles Jatho and Miss Florence Powell, of Cleveland; the Rev. Louis Daniels, of Oberlin; Miss Virginia Zimmerman, field worker in the Department of Religious Education in Southern Ohio; Miss Letitia Gest, educational director at St. Mark's, Toledo; and Bishop Darst, conference preacher, giving a special Course on Evangelism.

### TO ELECT CONNECTICUT COADJUTOR

HARTFORD, CONN.—Bishop Brewster has selected Christ Church Cathedral, Hartford as the place for the next Convention of the Diocese. The dates of the Convention are May 15th and 19th. It will be remembered that last year Connecticut tried without success to elect a Bishop Coadjutor. The matter will come up again before the Convention this year, and consequently much importance is attached to the meeting.

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## PLAN 1928 U. T. O.

St. Louis, Mo.—Provincial representatives for the corporate gift of the Woman's Auxiliary for 1925-1928 have been appointed by Mrs. Robert Burkham, 5035 Westminster Place, St. Louis, national chairman, and great interest is being aroused in the project. The corporate gift this triennium includes six objects of widely varied interests, and are as follows:

St. Agnes' School, Kyoto, Japan, \$25,000; St. Timothy's Hospital, Cape Mount, Liberia, \$20,000; Holy Trinity Cathedral, Port au Prince, Haiti, \$12,500; Church of the Resurrection, Baguio, Philippine Islands, \$18,000; St. Mark's School, Nenana, Alaska, \$15,000; Church of the Resurrection, Livramento, Brazil, \$8,000.

The corporate gift is an effort on the part of women to spread the work of the Church through advance work not provided for in the budget. Detailed information of any or all the objects may be obtained from Mrs. Burkham or the provincial representatives, who are:

Province 1, Mrs. Isaac Hill, 39 Rumford St., Concord, N. H.; Province 2, Mrs. A. S. Phelps, 521 Woodlawn Ave., Plainfield, N. J.; Province 3, Mrs. C. R. Pancoast, 408 West Price St., Germantown, Pa.; Province 4, Mrs. D. E. Wilson, Woodward, Ala.; Province 5, Mrs. J. F. Morrison, 3038 Ruckle St., Indianapolis, Ind.; Province 6, Mrs. W. B. Roberts, Sioux Falls, S. D.; Province 7, Mrs. E. F. Cushing, 26 Rosemont Ave., Webster Groves, Mo.; Province 8, Mrs. Wilson Johnston, 309 Albermarle Terrace Portland, Oregon; Cuba, Mrs. E. G. Harris, 160 Fourth St., Havana, Cuba; Shanghai, Anking, and Hankow, Mrs. D. T. Huntington, Anking, China; Tokyo, North Tokyo, and Kyoto, Mrs. John McKim, Tokyo.

## LEAVES \$40,000 TO CHURCH

SARATOGA SPRINGS, N. Y.—By the will of Mrs. Mary L. Sackett, a life-long member of Bethesda Church, Saratoga Springs, who died on Lincoln's birthday, at the age of eighty-six years, the church shares with Union College of Schenectady, N. Y., in one-half of the residue of her estate, a trust fund of some \$40,000 being available to each. By Mrs. Sackett's direction, out of the income annually accruing to Bethesda Church, the sum of \$1,000 is regularly to be used to augment the salary of the present rector, the Rev. Irving G. Rouillard, so long as he continues the rector. She also made a bequest of \$1,000 to the Rev. Joseph Gordon Carey, rector of the Church of Our Saviour, Rosindale, Mass., whose father, the late Rev. Dr. Joseph Carey, was for forty years the rector of Bethesda Church.

## STATE UNIVERSITY OBSERVES HOLY WEEK

BOULDER, COLO.—The following note was sent by President George Norlin, of the University of Colorado, to all members of the faculty on Monday of Holy Week:

"This is the week when the serious minded of all Christendom turn their thoughts to Him who died that we might have life more abundantly. In keeping with this fact, the exercises in the General Assembly this morning will consist of sacred music by the University Glee Club Quartette and an address on The Man of Galilee. The address will be given by Dr. William L. Barrett, of the Montview Boulevard Presbyterian Church in Denver. Dr. Barrett is known as an able thinker and speaker. No one is required to attend.

"GEORGE NORLIN,  
"President."

The faculty members were requested to read the notice in all classes. The tone of this note should be reassuring to those who fear that universities are having bad effects upon the religious impulses and development of our youth.

## CONFERENCE FOR LEADERS IN GIRLS' WORK

NEW YORK, N. Y.—In the spring of 1925, at the request of the late Mr. Edward Sargent, the National Department of Religious Education appointed a committee for the purpose of studying the question of girls' work in the Church. The committee is composed of the following members:

Miss Gertrude Gogin, National Y. W. C. A., Chairman.  
Miss Clarice Lambright, Field Secretary, Western New York.  
Miss Mabel E. Stone, National Girls' Friendly Society.  
Mrs. Frederick Pease, National Church Mission of Help.  
Miss Mary McKinlay, St. Mark's Church, Minneapolis, Minn.  
Mrs. George Biller, Taylor Hall, Racine, Wis.

The first step taken was a question-

naire sent out last spring, to learn along what lines the Church is working with girls. The result of the questionnaire was considered at the first meeting of the committee in New York City last November, and one of the important ways decided upon for further development of girls' work in the Church was the calling of a Conference for Leaders, to be held under the direction of the National Department of Religious Education, at Taylor Hall, Racine, Wis., from the afternoon of June 7th until the afternoon of June 11, 1926.

The student body will be composed of counsellors and advisers in the Young People's Movement, and others in the

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Miss Florence L. Newbold, National Girls' Friendly Society.

Miss Clarice Lambright, Field Secretary, Diocese of Western New York.

The Rev. Phillips E. Osgood, D.D., St. Mark's Church, Minneapolis, Minn.

Miss Mary McKinlay, St. Mark's Parish, Minneapolis, Minn.

It is also hoped that the Rev. John W. Suter, Jr., Executive Secretary of the National Department of Religious Education, will be present.

### ACCEPTS CHURCH CONGRESS INVITATION

COLUMBUS, OHIO—The Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio, has accepted the invitation to be the Congress preacher at the annual Church Congress, to be held in Richmond, Va., April 27th to 30th.

(Picture on page 794.)

### OXFORD-CAMBRIDGE BIBLE COURSE

OXFORD, ENGLAND—The twenty-fourth Vacation Term for Biblical Study will be held this year at Oxford from July 31st to August 14th.

The following courses of lectures have been promised: First Week: Religious Ideas of the Exile, by the Rev. Dr. W. F. Lofthouse, principal of the Theological College, Handsworth; and The Idea of God in Contemporary Thought, by the Rev. Professor H. Maurice Kelton, King's College, London. Second Week: Great Teachers of the Second Century, by the Rev. Eric Graham, rector of Boyton with Sherrington; and The Gospel of St. John, by the Rev. Professor A. E. Brooke, Cambridge.

Lectures have also been promised by Professor J. Vernon Bartlet, the Rev. Professor G. A. Cooke, Mr. G. R. Driver, Miss B. L. Kennett, and the Ven. A. L. Lilley.

Accommodation for women will be provided at St. Hugh's College, and a list of recommended lodgings will be sent to men who wish to apply. Early application is desirable.

Further particulars may be obtained from the secretary, Miss E. Lawder, 25 Halifax Road, Cambridge, England.

### COMMISSION ON EVANGELISM

WILMINGTON, N. C.—Bishop Darst, chairman of the National Commission on Evangelism, is expecting to visit a number of places in the farther and middle west for the purpose of presenting the subject of evangelism in cities where the opportunity may arise. He will speak at the Synod of the Pacific in Long Beach, Calif., May 5th, and returning will make various stops through the west. In addition to his chairmanship of the Commission, he is at the head of a special committee on diocesan organization and preparation for the Bishop's Crusade. Chairmen of other committees of the Commission include the Bishop of Colorado on the Schools of the Prophets, and Mr. Courtenay Barber of Chicago on Lay Evangelism. Bishop Johnson plans to conduct Schools of the Prophets this summer at Bethlehem, Pa., and Albany, N. Y.

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CANADIAN BISHOP TAKES  
ONTARIO PARISH

LONDON, ONT.—The Bishop of Huron has confirmed the rumor of the appointment of the Rt. Rev. James R. Lucas, D.D., to the parish of St. Paul's, Clinton. Bishop Lucas was forced to retire from the MacKenzie River diocese on account of ill health of his wife, who was unable to withstand the rigors of the Arctic winter any longer. The Bishop and his wife have been ministering to the spiritual needs of the population, which are chiefly Eskimos, of the Northern district, since 1903.

Canon C. R. Gunne will look after the Sunday services of the Clinton Church for the next few weeks until Bishop Lucas is able to establish himself. The Rev. C. L. Bilkey, who was until recently in charge of the parish, has become rector of Grace Church, Defiance, Ohio.

HOLY WEEK IN MILWAUKEE

MILWAUKEE, WIS.—The Rev. Paul B. Bull, C.R., returned to Milwaukee during Holy Week, and was the daily noonday preacher at the Pabst Theater, where he dealt with the events of our Lord's Passion. A new record for attendance at these services was set. Fr. Bull went from Milwaukee to Cleveland for Easter.

During Holy Week two other theaters were the scenes of noonday services, one being conducted by the Lutherans and the other by the Milwaukee Council of Churches.

At All Saints' Cathedral the usual Holy Week services were well attended. At the solemn High Mass on Maundy Thursday the Rt. Rev. William Walter Webb, D.D., Bishop of the Diocese, blessed the Holy Oil for the sick. From the conclusion of this service until the Mass of the Presanctified on Good Friday a perpetual vigil was kept before the Blessed Sacrament, the women of the Cathedral congregation taking the hours of the day and the men, under the auspices of the Brotherhood of St. Andrew, the night ones.

The Milwaukee Passion Play, produced under the auspices of the Holy Name Society and directed by the Rev. A. J. Tallmadge, S.J., continued during Holy Week to draw large audiences of all creeds. Although produced by the Roman Catholics, the Passion Play numbers among its patrons and patronesses many Churchmen, including the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of the Diocese, the Very Rev. Charles S. Hutchinson, D.D., dean of the Cathedral, and several other clergymen.

(Pictures on page 795.)

BISHOP GAILOR ON EVOLUTION

MEMPHIS, TENN.—Contending that there is no conflict between science and religion but that the theory of man's evolution from the lower animal has not been proven, nor has any other theory been proven of the evolution of man from his origin, the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, on March 26th at St. Mary's Cathedral (Gailor Memorial) delivered what is perhaps the most highly illuminating lecture that Memphians have heard since evolution became a subject of paramount discussion.

"We may be quite ready to admit that the physical human body is a development of a lower type; but the intellectual and moral singularity and supremacy of mankind demands a new cause—a new explanation—an involution from above," Bishop Gailor declared.

During the period within the past two years when the subject was the cause of no little heated controversy in some of the churches and public forums of the country, Bishop Gailor had little to say of evolution.

His lecture last night was his first full utterance and was delivered to his congregation after a great deal of study and research in order that he might answer many of the questions on the subject that have been asked him by those interested.

The lecture was in no small measure deeply scientific, but while Bishop Gailor took his listeners with him along the route of atoms, molecules, and electrons he ended with God and a reiteration of his unflinching belief in the faith of his fathers and the miracles of the Virgin Birth and the Resurrection.

LOUISIANA HOLY WEEK NOTES

NEW ORLEANS, LA.—While the inclement weather during Lent of this year has been unprecedented, word comes from Shreveport of especial interest being shown in the Lenten services. Recently, when Bishop Wise of Kansas was the noonday speaker, the attendance jumped from 125 to 500. During Holy Week, Bishop Quin, Coadjutor of Texas, drew his customary large crowds at the noonday services at the Grand Theater, this being his fourth visit to Shreveport and to St. Mark's Church during the Lenten season.

In New Orleans, the Rt. Rev. John N. McCormack, D.D., Bishop of Western Michigan, spoke at Trinity Church to splendid congregations. He also conducted the Three Hour Service of Devotion and Good Friday. A special feature of the children's service on Easter Sunday afternoon at Trinity was the awarding of certificates of merit to those children who have made highest grades in an examination on The Christian Year. At the annual parish dinner on Easter Monday, Colonel A. T. Prescott of the Louisiana State University at Baton Rouge was the chief speaker. Maunday's *Penitence, Pardon, and Peace* and *The Crucifixion* by Sir John Stainer were specials on the Lenten musical program.

As Bishop Sessums is confined to his home with a severe attack of grippe, the services of the Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama were secured for the confirmations on Palm Sunday. Bishop Sessums, while improving, is still confined to his room.

SYNOD OF PACIFIC TO BE  
IN MAY

LONG BEACH, CALIF.—The eighth annual Synod of the Province of the Pacific is to be held at St. Luke's, Long Beach, May 5th to 9th, the Rev. Perry G. M. Austin, rector-host. Mr. Austin, who recently spent two days in conference with the Synod Program Committee at San Francisco, has working under his direction a very able Synod Committee composed of the heads of all working committees.

BETHLEHEM CHURCH SCHOOLS  
TO MEET

READING, PA.—The Church schools of the Diocese of Bethlehem will hold their annual meeting and have their presentation of the Lenten offering at Christ Church, Reading, on Friday and Saturday, April 23d and 24th. The rector of Christ Church, the Rev. Frederick A. MacMillen, will be the host of the assemblage.

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## CONNECTICUT CONFERENCE FOR YOUNG PEOPLE

WATERTOWN, CONN.—The second session of the Connecticut Conference for Young People will be held at Taft School, Watertown, June 28th to July 5th, inclusive. The Department of Religious Education of the Diocese, under whose auspices and direction the conference is conducted, last year made a venture of faith in response to some demand. The conference was a great success in every way and has become an established institution in the Diocese. It has become necessary to increase the size of the conference to 150 delegates. These, together with the faculty, counselors, and others, will bring up the total numbers to about 180, an increase of fifty per cent over the preceding year. Twelve courses will be offered.

The executive officer and treasurer is the Rev. John H. Rosebaugh, Hartford, who is also the Director of Religious Education of the Diocese.

## LENTEN PREACHERS IN ASHEVILLE

ASHEVILLE, N. C.—For the past three years the congregations of Asheville and the vicinity have joined in interparochial services at All Souls' Church, Biltmore, on Wednesday nights during Lent. The preachers this year have been:

The Rev. Messrs. C. P. A. Burnett, rector of Holy Cross, Tryon; Bertram E. Brown, rector of Calvary Church, Tarboro, N. C.; C. F. Rogers, rector of St. Peter's Church, Charlotte; C. Ernest Smith, D.D., rector of St. Thomas' Church, Washington, D. C.; The Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina; the Rev. Henry D. Phillips, D.D., rector of Trinity Church, Columbia, S. C.; and the Rev. Malcolm S. Taylor, rector of Christ Church, Greenville, S. C.

## PRESENT CHALICE TO ABBEY

LONDON, ENG.—The Girls' Friendly Society in England has recently presented to the Chapel of King Edward the Confessor, in Westminster Abbey, a beautiful chalice and paten.

The chalice is of silver gilt; the wavy lines on the bowl signify the water of the Thames, beside which Westminster stands. On the bowl are also medallions of the four evangelists.

In the "knop" is a chiselled figure of the Confessor in gold, surrounded by Gothic work supporting a canopy.

On the foot of the chalice are shields in colored enamel bearing the arms of the famous kings and queens who are buried around St. Edward's shrine, with larger shields, also in enamel, with arms of King George, the Abbey, and Dean Ryle.

(Picture on page 794.)

## CAMPAIGN FOR COLLEGE CHURCH

STATE COLLEGE, PA.—The five dioceses in the state of Pennsylvania are united in a campaign to raise \$160,000 to build a dignified church and parish house at State College. At present there is only an unfinished basement, which seats 120 including the choir, and there are over 400 members in the college and town.

From preliminary reports it looks as though the objective would be reached. Bishop Talbot is the chairman of the committee of five bishops and is devoting practically his whole time to the campaign.

## PLANS FOR SEWANEE SUMMER SCHOOL

SEWANEE, TENN.—The Summer Training School for Workers will be held this year at Sewanee from July 27th to August 25th. The Young People's Division will be from Tuesday, July 27th, at supper to Tuesday, August 11th, at breakfast. The Adult Division will be held from Wednesday, August 11th, until August 25th after dinner. The School of the Prophets will be held at the same time as the Adult Division.

The Young People's Division will be in charge of Bishop Quin of Texas, assisted by the Rev. Karl M. Block and others. The Adult Division will be in charge of Bishop Green, Coadjutor of Mississippi, with the Rev. Dr. G. L. Tucker as dean of the Department of Religious Education, the Rev. Dr. Loaring Clark as dean of the Department of Missions, the Rev. Dr. H. W. Starr as dean of Christian Social Service, and Mrs. J. R. Wheeler in charge of Women's Organizations. In each of these departments there will be instructors peculiarly suited to the subjects assigned. The School of the Prophets will be in charge of Bishop Bratton of Mississippi, assisted by a representative of the Commission on Evangelism, and there will be lectures on courses of interest to the clergy. There will be at the school Mr. Lewis B. Franklin, Dr. John W. Wood, Miss Mabel Lee Cooper, and others, and also representatives from the various organizations of the Church.

Miss Gladys M. Fry, who has been the executive secretary, has resigned from that position, and Miss Emma Twiggs of Savannah, Ga., has been appointed. Anyone desiring information, or who may desire to attend the Summer School, may address Miss Emma Twiggs, Christ Church Parish House, 221 East Congress Street, Savannah, Ga.

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THOMAS ALEXANDER LANGFORD, PRIEST

NEW YORK, N. Y.—The death of the Rev. Thomas A. Langford, senior curate at Calvary Church, New York, occurred at his residence in Calvary Parish House, on Friday, March 26th. He had been ill for a week with pneumonia. The funeral was held in Calvary Church in the afternoon of Palm Sunday and was conducted by the rector, the Rev. Samuel Shoemaker, assisted by the Rev. C. P. Trowbridge, the curate.

Thomas Alexander Langford was born in Brooklyn in 1892. After graduating from Williams College in 1915 he was in business until American participation in the World War. He was trained at Quantico for the Marine Corps, following which he went over seas and served his country in the decisive battles in which the A. E. F. were engaged. That the value of his services was recognized is shown by his early advancement to the rank of captain and by three citations for bravery.

Mr. Langford entered the Virginia Theological Seminary in 1922, graduating last June, at which time he was ordered deacon. Bishop Manning advanced him to the priesthood in Advent at Calvary Church. All his brief ministry was spent in that parish, where he served most acceptably.

WILLIAM R. FISHER

SWIFTWATER, PA.—Dr. William R. Fisher of Swiftwater, died at his home here on Sunday morning, March 28, 1926, after a short illness. The burial services were conducted by Archdeacon Walter on March 30th, interment being in St. Paul's cemetery, East Swiftwater.

Dr. Fisher gained eminence in his profession, being chief of staff and superintendent in several hospitals. In 1901 he moved to Swiftwater and retired from his profession and devoted his life to Trinity Church and community work. He was loved and favorably known by everybody. His son is married to Dorothy Canfield Fisher.

NEWS IN BRIEF

ALBANY—The Rt. Rev. G. Ashton Oldham, D.D., conducted a quiet day in the Church of the Messiah, Glens Falls, N. Y., on Wednesday, March 24th. This Lenten retreat was for the entire parish and was attended not only by the parishioners but also by members of the Presbyterian congregation in Glens Falls. Following the early Eucharist, there were three meditations at different periods throughout the day.

INDIANAPOLIS—The noonday Lenten services in Christ Church, Indianapolis, have been very effective this year, the congregations throughout the season having practically filled the church. The preachers from without the Diocese have been the Rev. Thomas Casady, of Omaha; the Rt. Rev. Warren L. Rogers, Bishop Coadjutor of Ohio; the Rt. Rev. S. C. Partridge, Bishop of West Missouri; and the Rev. Wyatt Brown, of Baltimore.

NEW YORK—The Rev. and Mrs. James Sheerin sailed April 3d on the *Carinthia* for a period of rest and study in Europe. They may be addressed care the American Express Co., 11 Rue Scribe, Paris.

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